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Religious Communications.

For the Christian Observer.

MEMOIR OF M. LOUIS DE MAROLLES.

FROM the conflict between conscience and religious intolerance there has ever arisen, on the one hand, a resolution to suffer, and, on the other, to crush and extirpate. The various persecutions which the church of Christ has sustained from the world, are so many illustrations of this remark; and no one of them more truly and terribly so than the remarkable one of the Huguenots, in the reign of Louis XIV. We had lately occasion, in our review of the Narrative of M. Migault, to enlarge on the sufferings experienced by our Protestant brethren at that frightful era; and we alluded particularly to the case of M. de Marolles, promising our readers, at some future opportunity, to present them with a more extended account of that eminently pious, amiable, and afflicted man; and we are the more desirous of redeeming our pledge, because we perceive throughout Europe, the mournful advances of that superstitious and persecuting church, whose much-abused power, we had hoped, was crumbling to decay. Towards the individual members of that community we would cherish the most candid and conciliating spirit; and we are quite sure, that neither their own conversion nor the prevention of the extension of their principles, is to be effected by any species of persecution: but of their avowed system we know not that we can speak in terms of too great severity; and

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most anxious are we to guard every Protestant mind against the fearful errors, doctrinal and practical, of their corrupt and proselyting communion.

The history, from which our own memoir is abstracted, was written by M. Jaquelot, and was dedicated, by a son of M. de Marolles, to Heinsius, the counsellor and pensionary of Holland. To this history is added an account of the torments which the French Protestants were made to endure in the galleys, written by John Bion, some time priest and curate of the parish of Ursy, in the province of Burgundy, and chaplain to the Superbe galley in the French service.

M. Louis de Marolles, the writer of a valuable essay on Divine Providence, and a confessor and martyr for the faith of Christ, was born about the year 1629, at Champagne, of an ancient family, celebrated for their skill in law. He resided at St. Menchoult, where he exercised the office of king's counsellor and receiver of the consignments; his religion rendering him incapable of any higher post. He was loved and esteemed by all who knew him, being of a kind and pleasing temper and an agreeable conversation. Had he loved the world, he might have appeared among the learned with distinction; for he was a considerable philosopher and mathematician, and was particularly skilled in algebra: but he was contented to live a quiet and obscure life, in the place of his nativity, amongst his relations, who were the most considerable persons in St. Menchoult. Here he made

it his chief business to instruct himself in the principles of religion, and to advance in its practice. His virtue was a truly Christian grace, being founded upon Scripture knowledge and a lively faith. He was of an uniformly cheerful spirit, being supported by the loveliness and holy dispositions of his own mind, and having a heart at peace with God and contented with his worldly condition.

The Edict of Nantz, which had been granted by Henry IV. in the year 1598, was revoked by Louis XIV. in 1685; by which event, the Protestants in France were exposed to all the horrors of persecution. On the approach of this terrible tempest, M. de Marolles intended to quit the kingdom; but was persuaded to settle in Alsace, the Intendant having assured the Protestants, with an oath, that no person should be molested or disturbed, and that the exercise of their religion should be allowed, because the king wished to re-establish and people that desolate and ruined country. Thus encouraged, but deceived, our martyr, with Madame Marie Gommeret his wife, repaired to Lixim with their four children, all of whom were very young. He was, however, arrested, with his whole family, on Sunday the 2d of December, 1685, upon the territories of France, near the Rhine; and they were all conveyed to one of the prisons of Strasburg, and put into a square tower, which stands in the middle of the river.

Shortly after he had been lodged in this place, the Marquis de Chamilly the Governor, together with the Intendant, the Major, and his Adjutant, came to the prison for the purpose of interrogating and examining him. He openly, and without dissimulation, avowed his principles, and his object in leaving his home. The next day, the Governor's lady paid the family a visit. After assuring them of her sympathy, she said there was a remedy, and that it was within their reach;

that they must obey the King's orders and be "instructed," for which purpose she would send them some Jesuit fathers. Marolles replied, that he considered himself sufficiently instructed, but would not refuse to hear those whom she might do him the honour of sending. Many conferences appear to have been the result of this interview, in which this truly humble-minded Christian evinced the extent of his knowledge and the solidity of his faith, and confirmed all his sentiments by appeals to reason, to the word of God, and to the fathers of the church.

On the 17th of January, 1686, he was removed from Strasburg to Chalons, with his family, being carried in a waggon, attended by a military officer and a guard of dragoons. At Chalons, he was put into the city prison, where he continued six weeks. He was immediately visited by the Bishop of Chalons, afterwards Archbishop of Paris, who, though zealous for his religion, had humanely written to the Marquis de Chamilly, in favour of M. de Marolles, as soon as he knew of his confinement at Strasburg; and, in the visit which he made him at Chalons, he told him, that, if he could, he would conceal him under his robe.

During the first four weeks that De Marolles continued at Chalons, he was allowed considerable liberty. The ecclesiastics, who believed themselves able to cope with him, were at first eager to signalize themselves; but when they found his constancy invincible, they locked him up in a *dungeon*, without suffering him to see any person for the space of a fortnight.

After this solitary confinement, he was brought to judgment; and by *torch-light* a sentence was pronounced against him, by which he was adjudged to *serve in the galleys for life, and all his property was confiscated to the crown*. This was on a Saturday: on the Monday they took him from the dungeon and conveyed

him to Paris ; but his well-known virtues were not without some influence on the hard hearts of his conductors. The archers suffered his son to ride in the waggon with him ; and told him, as they went along, that they had no fear of his escaping from them, on which account they did not keep over him so strict a guard as over others. On his arrival at the Conciergerie, the common gaol or Newgate of Paris, his son was separated from him at night, and, on applying the next morning, was told he must see his father no more.

For two months De Marolles was confined in a dark dungeon, without seeing any body ; when, his judges having confirmed the sentence passed at Chalons, irons were rivetted on his hands, and he was conveyed to La Tournelle. This had formerly been a palace, in the time of Henry the Second, but was then converted into a receptacle for persons condemned to the galleys, until the departure of the Chain, the name by which a party or gang of convicts was designated, the culprits being chained together on their march. This receptacle De Marolles entered, making the twenty-sixth galley slave. Here, as elsewhere, with exemplary courage and mildness, he maintained the profession of his faith, in opposition to the alternate threats and promises of his persecutors. As soon as he arrived at La Tournelle, and had been loaded with chains, being allowed some spare moments, he wrote to his family and friends, employing his brief interval of rest to their comfort, by giving them an account of the state of his mind, and the tranquillity of soul which he enjoyed, putting his trust in God, and counting himself happy that he was permitted to suffer for the glory of his name, and for his truth.

One of his letters, written from La Tournelle in May, 1686, gives a view of the artifices employed to proselyte him ; artifices more fraught with danger to the soul of the

harassed victim than imprisonment or torture.

“ On the morning of my arrival at Paris, I was brought twice before the Procurator-general, in a Chamber of the Conciergerie. I returned such answers to the questions which he put to me as Jesus Christ inspired me with, according to his promise. The Procurator made me another visit, and gave this testimony, that it was astonishing to see me do that for error which none of them, perhaps, would do for the truth. A little while after, the President had me brought out of the dungeon with every possible mark of honour. When I had come to the chamber where he waited for me, he caused all his attendants, consisting of six or seven persons of respectable stations, to go out, and honoured me with a private conference for the space of two hours. He expressed towards me much kindness, and a desire to serve me ; and as soon as I was gone out, he betook himself to his company again, and said (as I was informed by one of my friends who was present,) ‘ I have been discoursing with a good man.’ These are only words ; but yet they afford some comfort. I likewise received several marks of favour and goodness from the president of the court of justice by which I was condemned. He talked with me at the door of the dungeon, and, after some discourse, told me that it was with grief and sorrow that he saw me there ; that he wished I might be seized with some light sickness, to have an occasion to take me out, and put me into the infirmary ; that whenever I desired to speak with him, I needed but tell the gaoler, who would acquaint him with it, and he would not fail to come to the Conciergerie to see me. All these gentle methods had their end and view : but they were, I thank God, unsuccessful ; God having put it into my heart to continue faithful to him, even unto death, if required.”

In our review of Migault's Nar-

rative, we had occasion to notice the successful effort of his enemies in prevailing upon him to abjure Protestantism. The faith of De Marolles was also at length made to waver : but it was only for a moment ; and the effect was not produced so much by his enemies as by his friends. He confesses, in another letter, dated from La Tournelle, that when he was in the prison of Chalons, the tears and entreaties of his wife and family, which were not able to move him at Strasburg, joined to those of two brothers-in-law, who came to see him, induced him to accept certain proposals which were made to him by two of the most eminent persons of the province. These *proposals* seem to have been, that he should request his liberty, in order that he might become more fully instructed in the controversy between the Protestants and the Church of Rome. " But," says he, " a few days after, God having given me to understand my sin, and having afforded me an opportunity of revoking what I had done, I embraced it with joy, fervency, and tears ; and that Father of Mercies, who knows how to produce light out of darkness, made use of my infirmities, thereby to give me that strength and steadfastness which I have since enjoyed. This causes me to hope, that he will continue this favour to me unto the end ; and, that he will always proportion his gifts and graces to the trials to which it shall please him to expose me. The preceding trials missing of their end, they made me new offers, which affected me less than the former. I rejected them all without deliberating upon them ; at which they were so enraged, that I was, the next day, put into a dungeon, where I lay thirteen days before my condemnation. This passed at Chalons. Afterwards, when I was in the Conciergerie at Paris, one of my friends, tutor to the children of the King and Madame de Montespan, came with his Majesty's permission to see me. He

proposed that I should go to the Bishop of Meaux, to get myself '*instructed*;' this is their way of speaking. I returned him thanks, and assured him, that it was not in the power of time to change my views and knowledge ; and that I was persuaded that the Bishop of Meaux could not satisfy me any more than the other bishops whom I had already seen."

He languished till the 11th of May, in his miserable abode, in company with seven other unhappy beings condemned either to the galleys or to be hanged or broken alive upon the wheel. The dungeon was so dark that he could not well discern their faces. He, however, acknowledges with gratitude to God, that, though a much older man than his companions in sorrow, he yet had been mercifully preserved from the severe dungeon distempers with which they were afflicted. On the 11th of May, he was brought before the Court. A letter to his sister describes the proceedings which occurred, and the calm state of his mind under them.

" The President, who was at the head of my judges, ordered me to sit down upon the prisoner's stool, and administered to me an oath to speak the truth. I answered to all which he desired to know of me ; after which he made me an exhortation, and bade me think seriously with myself, that it was not *they* who should judge me, but that the declaration of the *king* expressly mentioned my condemnation. I returned him thanks for the kindness which he expressed towards me, and told him that I had no occasion to deliberate ; that my resolution had been fixed long ago ; and that I resigned myself to the Court, and was ready to suffer the penalties to which they should think fit to condemn me ; that how great and severe soever they might be, they would be less painful to me than to act against the light of my conscience, and live like a hypocrite. They ordered me thereupon to with-

draw, and I was conveyed back to my dungeon. I expected to be conducted in the afternoon to Les Tournelles, [a different prison to La Tourne] ; but they deferred my sentence till Tuesday following, the 14th of May. Three or four hours after sentence had been given, they came to carry me away ; they put manacles on my hands, and conducted me in a coach to Les Tournelles. The Governor of Tournelles, knowing who I was, and being informed of my crime, caused me to be treated with as much gentleness as could be expected in that place. They were contented to put a fetter on one foot. But the next morning he came to tell me that he had just received orders which very much afflicted him, which were, that the king had commanded that the chain should be put upon my neck. I thanked him for the kindness which he expressed towards me ; and told him, that I was ready to pay a respectful obedience to the orders of his majesty. I laid aside my hat ; they took the chain from off my foot, and put another about my neck, which does not, I believe, weigh less than thirty pounds. Thus you see, my dear sister, the state and condition which the wise providence of God hath chosen and allotted for me, out of a thousand others in which he might have placed me. From his mercy I hope for strength and constancy to suffer all for his glory and my own salvation. Do not afflict yourself at my condition, my dear sister : it is more happy than you think. Weep not for me. Keep your tears for those many miserable wretches who live not so contentedly as I do. Grant me the assistance of your prayers. I assure you I do not forget you in mine."

Nine days after his removal to Les Tournelles, the Procurator-general came to visit him. "He addressed himself," says De Marolles, "to me ; and seeing the chain upon my neck, he told me that it was with grief that he saw me in so miserable

a condition, and that he greatly desired to deliver me out of it ; that I was the more worthy of compassion, because it was my *prejudices* which had plunged both myself and my family into misery. I answered him, that I should be very much to blame if it were so ; but that it was my opinion, that in cases which concern our salvation we must despise and neglect whatever relates only to this life, and that it was this consideration which induced me to bear my afflictions with patience. He replied, that he was persuaded that I was right as to my intentions ; that I had a sincere zeal for the glory of God, and my own salvation ; but that I wanted knowledge. He added, that he would shortly come again to see and talk with me ; and that there was nothing which he would not either do or give, to deliver me out of my misery. I told him, that I received with much thankfulness and respect the tokens of his goodness which he was pleased to shew me ; after which he departed."

Another visitor, a counsellor who had sat on the right hand of the president in the court of La Tourne, came three days afterwards, by express desire of the court itself, to express its compassion for his fate. De Marolles himself thus records the interview :—

"He said to me with the utmost ingenuousness and candour, 'All our assembly, sir, are touched with grief for the misery to which they know you are reduced, and I come to solicit you to deliver yourself out of it. We know that you have lived like a very honest man, and that you belong to a very good family. Consider with, and examine, yourself by the rules both of policy and conscience. Before seven or eight months are at an end, your religion will be no more heard of in France. Even at present, there are very severe edicts against the new converts, who *do not do their duty*. In other places your religion has been extinguished these hundred and thirty

years. But I do not come hither to dispute with you about it. You know, that it has subsisted and continued in the kingdom only upon sufferance and toleration, and out of a necessity of appeasing and putting an end to the troubles. It lies wholly in your power to advance yourself higher than you have ever yet been, and to procure peace to your family. I answered, that I was very much obliged to their illustrious assembly, for passing so favourable a judgment upon me, and for the kindness which they expressed towards me; and to himself in particular, for the marks which he gave me of his good will; that I returned them all a thousand thanks; but that nothing should ever be able to make me do any thing against my conscience, and that I had but little regard for all the advantages of this life;—that if it were true that I was in error, and it should please God to convince me of it, by giving me new lights and knowledge, I should not fail to follow them with much zeal and joy, out of a single view to the glory of God. I said, moreover, that the Edict of Nantz was to reward the good services which Henry IV. had received from Protestants, rather than to appease the troubles which had been already allayed; arms having been laid down, and the king in the peaceable possession of the crown. I said nothing of religion, because he had remarked, that *he was not come to dispute* with me about it. This good counsellor went away a little while after, desiring me to think seriously upon what he had said to me."

De Marolles, however, received grace to be firm, even in the more trying assaults of these subtle measures; and he thus states, in a letter to M. Jurieu, the resources which in the midst of his bitter bondage (and it will be seen it *was* bitter) supported his faith. The passage is full of beauty and piety.

"I do not fix my eyes upon the

condition in which I am, which troubles and afflicts those who see it, much more than it does myself. I fix them solely upon the rewards which God has promised to all who fear his name. I am certain that the light afflictions with which he is pleased to visit me, according to his Divine promises work out an eternal and exceeding weight of glory. I comfort myself with the thought, that the sufferings of this present time are not worthy to be compared with the future glory which shall be revealed in us. I have full confidence in what St. James says, *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* I rejoice that our Saviour hath pronounced those *blessed who suffer for righteousness' sake.* Thus, sir, I make my glory and happiness to consist in this, that my Redeemer doth not count me unworthy to suffer for his name's sake. I fix my confidence upon the Eternal Rock. I put all my trust in Him. I look for help and succour from Him alone. I am confident, that nothing shall be able to move me, being fixed upon so solid a foundation. In such reflections I am engaged, as much as the *infamous* place in which I am confined will permit. I call it *infamous*, because there is not an honest or virtuous word to be heard here. It resounds with nothing but obscene language and horrible blasphemies. They make such a noise and tumult all day, and for the greater part of the night, that I could scarcely at first meet with one happy moment to lift up my heart to God. I was so overwhelmed with drowsiness, that I often fell asleep before I had made an end of my prayer. When I awoke at about three or four o'clock in the morning, I endeavoured to keep myself awake, that I might, while the place was free from noise, pay my homage to God with some degree of com-

posure. I have, however, had more liberty these ten or twelve days; for when it is fine weather, they suffer the *chain* to go out, and remain in a court all day; excepting six of us, who are kept locked up. I spend a part of this time in reading meditation, and prayer; and I likewise take the liberty to sing some Psalms: as I have done in all the places of my imprisonment, without ever being complained of for it. You shall have in a few words, the abridged account of our misery: We lie fifty-three of us in a place which is not above thirty feet in length, and nine in breadth. There lies on the right side of me, a sick peasant, with his head to my feet. There is scarcely one among us, who does not envy the condition of many dogs and horses. This makes us all desire that the chain may quickly depart. They conceal the time of departure from us: but as far as we can judge, it will be next Saturday. We were yesterday ninety-five condemned persons in number: but two died on that day, and one to-day. We have still fifteen or sixteen sick, and there are but few who escape. I have had five fits of the tertian fever; but I thank God, I am somewhat recovered, and am in a fit state to make my journey to Marseilles. We shall take in some of our brethren at Burgogne, who are condemned to the *chain*, for the same cause as I am, who have the honour to be the *first* condemned by the Parliament of Paris."

The same assurances he repeated in a letter to a German Minister, who wrote him an epistle in Latin, full of consolation; and he traces the providence of God in gradually preparing his soul to sustain the accumulated horrors of imprisonment, by a continual and progressive indifference to worldly things, and a growing zeal for God, in the days of his health and prosperity. These preparatives he calls "holy seed;" and we cannot reflect upon the events of his history, and especially the

serious attention he had been led to bestow upon the doctrine of a merciful overruling Providence (his essay on which, written for his own use, was penned several years before the revocation of that Edict, under the protection of which he was then enjoying so much earthly good,) without admiring the prospective wisdom and mercy of Him who thus often trains his faithful followers early for those scenes of conflict in which they are afterwards to be engaged. And we may learn that no opportunity for spiritual profit and the acquisition or increase of Christian grace should be wasted, since we know not how soon or how severely our principles may be tried. What a privilege is it for the Christian that even the bitterness of an aggravated captivity, intended to seduce the sufferer from his holy faith, may, with the assistance of that grace which is all-sufficient in the midst of human weakness, serve only to evince more decisively the power of the Gospel to comfort and support the soul amidst the darkest scenes! Many captives besides Paul and Silas, have sung Psalms of praise in their dungeons. "It was a delightful sight," says Eusebius, "to behold the martyrs in prison, to see how well their misery became them, how they adorned their fetters, and looked as captivating in their chains as a bride in all her splendour on the nuptial day." Many of the Marian martyrs in our own country, and the Protestant martyrs on the continent, were memorable examples of this patient and cheerful endurance for conscience' sake; and among these latter must be assigned a conspicuous place to that faithful servant of Christ whose sufferings we are relating. "He sustained," says M. Jacquelot, "whatever was calculated to shock human nature! But he supported it all, like that house built upon a rock which Jesus Christ speaks of in the Gospel, and which the most violent storms could

not overthrow. He seemed to be engaged to the world by the strongest ties of flesh and blood: he had a patrimonial inheritance, and he had a wife and children who were most dear to him. Great and various were the efforts made to triumph over his fidelity. Yet his persecutors could not say that he was rendered obstinate by a morose or conceited disposition. No: his constancy was well-founded; it was enlightened, and built upon solid arguments. He always gave a reason of his hope with modesty; a testimony which none of the doctors who held conferences with him can refuse to give him. Imagination cannot without horror form a just idea of his sufferings. One year was he on board the galleys; five years he spent in the darkness and stench of a dungeon, exposed to cold, nakedness, and hunger! Yet this blessed martyr, during the whole period of his tedious and dreadful conflict, in which he was assailed on the one side by every horror of life, while on the other the world presented to him its riches and honours, faithful to his God, ever kept the murmurs of the flesh in silent subjection to the adorable providence of Him who was to be glorified in his afflictions. What a treasury of consolation and instruction would it be to the faithful, if we had the thoughts, the meditations, the prayers, the secret conferences of this holy man with his God during those five years in which, in the language of David, his body 'sank in the deep mire.'"

Dr. Priestley, in speaking with high encomia of the patient constancy of De Marolles, has attributed it, as Dr. Aikin attributed the self-denying conduct of Howard, not to those specific supports and consolations which were their true spring, but to "the principles of Christianity in general; such as are common to Trinitarians, Arians, and Unitarians!" He confesses, however, that De Marolles "considered Jesus

Christ as the Supreme God, [meaning, we suppose, truly and properly God,] and addressed prayers to Him:" but then it seems, "this was the error of the times;" an "error, we may add, if an error it be, of very early date,—for we find the first martyr, St. Stephen, quite as guilty of it as the French Protestant. "They stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit." Dr. Priestley, however, does not think that this belief was attended with any practical effect. "Their opinion of Jesus Christ," he says, "had no influence whatever in enabling them to bear their sufferings." Was it so? What does De Marolles himself say? "I returned such answers as Jesus Christ inspired me with according to his promise;" and again, "I fix my confidence upon the Eternal Rock. I put all my trust in Him. I expect help and succour from Him alone; and I am confident that nothing shall be able to move me, fixed upon so solid a foundation." Had then his opinion of Jesus Christ "no influence whatever in enabling him to support his sufferings?" But Dr. Priestley, not being himself a believer in the doctrines of our Lord's Divinity and Atonement, had no claim, and no power, to decide respecting their consolatory influence. We are tempted to transcribe from the pages of one who has justly distinguished himself in defence of these essential doctrines of Christianity, a very interesting and affecting passage bearing on the very point in question, and as strongly opposed to the assertion of Dr. Priestley as if written directly for its refutation. What says the Bishop of St. David's, in his epistle dedicatory to Bishop Huntingford, prefixed to his tract entitled, "The Bible, and nothing but the Bible, the Religion of the Church of England!" What is the personal testimony of this learned and revered prelate, respecting the practical in-

fluence of the tenets which Dr. Priestley so confidently reduces to a mere nullity?

"A mind exercised," says the Bishop of St. David's, "by affliction, is tenderly alive to the impressions of religious truth. In such seasons, the emptiness of earthly comforts, and the want of some consolation which the world cannot give, prepare it effectually for the reception of those promises of light and aid which the Scriptures abundantly supply. How sweetly *then* are those passages of David and Isaiah in unison with the feelings of a resigned and believing spirit! 'Tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.' 'Who is he that feareth the Lord, that obeyeth the voice of his servant, that walketh on still in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.'

"Our beneficent Creator, who, for the wisest purposes, has implanted in us affections and sensibilities, which attach us closely to those whom we respect and love, but which by the loss of such connexions give occasion to the most acute and painful trials; has also blessed us with a religion, which, above all other means, can mitigate the visitation which deprives us of them. I need not remind *you* of his promises, who said, 'My grace is sufficient for you;' nor bring to your recollection that those consolatory words were in answer to St. Paul's request, addressed in *prayer* to our Saviour. Such trust in his assistance, Christ had encouraged by his promise, 'Whatsoever ye shall ask in my name, I will do it;' and 'Lo I am with you always, even unto the end of the world.' And, therefore, St. John said, 'This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.' The same confidence in Christ's Divine power to hear and to save, induced St. Stephen to say, in his last moments, 'Lord Jesus,

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receive my spirit.' St. Thomas, who, in the public service of the synagogue, had been accustomed to hear Him, whom they expected as the Messiah, called 'the Mighty God,' and 'the Lord our Righteousness,' when he saw his Lord after his resurrection from the dead, exclaimed, in a transport of conviction and joy, 'My Lord, and my God!'

"Nothing but belief in Christ's Divinity—his omnipresent influence and omnipotence could have induced his Disciples and Apostles to honour him with Divine worship, and to endure the privations, indignities, and sufferings which they underwent for his sake. The Divinity of Christ was not with them a 'speculative notion,' a 'disputable dogma,' as the Unitarians represent it, but a great practical principle, which influenced their whole conduct, and infused into their minds a fortitude and constancy which made them rejoice that they were counted worthy to suffer shame and death for his name. 'To die, and to be with Christ, they counted better than life.' 'What things were gain,' in a worldly sense, 'they counted loss for Christ: yea, they counted all things loss, for the excellency of the knowledge of Christ Jesus.'

"Their belief in Christ's *Divinity*—their confidence in *Him*, as God ever present to sustain them in all difficulties—was the governing principle of their minds through this life; and their trust in his *Atonement* was the ground of their hope of happiness in the next. They knew, that 'the blood of bulls and of goats could not put away sin;' and the Psalmist had long before declared, that man was utterly unable to redeem his brother. But in Christ, who 'was with God, and was God,'—'who was over all, God blessed for ever,'—'their great God and Saviour,'—'God manifest in the flesh,'—'who was made flesh,' and 'came in the flesh,' that he might, by his death, be 'a propitiation for the sins of mankind;' in

Him they trusted as a Saviour, 'able to save to the uttermost all who should come to God by him.'

"Their belief in that truth, which Christ himself declared, which his contemporaries testified, proclaimed and arraigned as blasphemy, and for which Christ was crucified: which the Apostles preached and recorded; which the primitive church received, and transmitted to succeeding generations; was their warrant for the reception of the other great doctrine, which their sins and imperfections, and their inability to save themselves, had rendered necessary for their salvation."

It is singular enough, that with innumerable averments of this nature upon record, from the lips of believers in the Divinity and Atonement of Christ, such men as Dr. Priestley, who boast that they build their moral as well as physical philosophy upon ascertained facts, and not upon hypotheses, should affect to account for the supports and consolations experienced by saints, confessors, and martyrs, upon the vague principles of we know not what, generalized Christianity—a Christianity which has nothing distinctive or worth the name. But we are far better pleased with the following observations of Dr. Priestley; in which he exhibits with much feeling, one of the important lessons to be learned from such narratives as that under consideration.

"When I am sitting," he remarks, "in a cheerful room, by a comfortable fire-side, with my family about me, attending without restraint to any pursuit of philosophy, theology, or general literature for which I have inclination, visited by my friends, and corresponding with whom I please; when I see the cheering rays of the sun, and the fair face of nature, and make what excursions I please, and in what manner I please, to distant places, as health, convenience, or pleasure, may require; I think of M. de Marolles, who, after having been accustomed to enjoy all these

blessings, voluntarily incurred the loss of them all, and, without repining, thought himself abundantly recompensed by the peace of his mind, and his future prospects. How strenuously, then, should we exert ourselves to make the best use of the liberty we enjoy! *Deus nobis hæc otia fecit.*"

FAMILY SERMONS.—No. CLXXXVII.

2 Thess. iii. 5.—*The Lord direct your hearts into the love of God.*

WHEN Naaman, the Syrian, angrily refused to wash in the river Jordan, for the cleansing of his leprosy, his attendants remonstrated with him; "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, Wash and be clean?" And thus oftentimes it is that the very easiness of God's commands causes mankind to slight them. Had the forgiveness of our sins, and an eternal reward of glory in heaven, been promised to us, upon condition of some severe act of penance, who would be so careless or insensible to his own highest interests as not to be willing to undergo its rigours? We see by the austerities which misguided men have imposed upon themselves in various ages and countries, by the painful rites of heathenism and superstition, how great sacrifices of this kind persons will make, to secure, as they suppose, an infinitely greater good, or perhaps even for the mere sake of gratifying their ambition and love of worldly applause. Yet, when our Creator addresses us and says "What doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways; to love him, and to serve the Lord thy God with all thy heart and with all thy soul, and to keep the commandments of the Lord;" and when he tells us further, that this very requirement includes our best

interest, our highest welfare ; that his yoke is easy and his burden light ; that the service of the world, and sin, and satan is toilsome, and its end everlasting ruin,—but that the service to which he mercifully invites us is perfect freedom, and its reward an eternal weight of glory, we slight the offer and refuse to obey the command. Though our Almighty Benefactor has made the ways of heavenly wisdom ways of pleasantness, and all her paths peace, we too often shun them as if they were beset with thorns and dangers, and prefer to them the world's broad way that leads to certain destruction. Surely we may be asked, had God required of us some severe rite as an atonement for our sins, would we not have practised it ? how much more then should we obey him when he asks our love and gratitude, and commands, for our purification from our spiritual leprosy, only that we should wash in the Fountain opened for sin and for uncleanness ; that we should make our robes white in the blood of the Lamb ? Is it then so painful a sacrifice to love and serve the best and highest of all Beings, the infinite Creator, the God of our life, our Guardian, our Friend, our Protector as well as our Lawgiver, our Saviour and Comforter as well as our Judge, that it should be necessary so often and earnestly to enforce the duty, and point out the blessedness of complying with this command ? We might have supposed that to love God would be our constant wish and prayer and effort ; that to inculcate this love upon us would be needless, for that it would spring up naturally in every breast ; that it would entwine itself with all our feelings ; and that nothing could root it out of our hearts. But such, alas ! is not the testimony of experience ; and the sacred Scriptures also shew how far distant we are from such a pure and devout state of the affections, by the frequent mention made in them of this delightful obligation, their remonstrances with us for our neglect of

it, and their promises of Divine assistance to incline our hearts to its performance. The text grounds upon the duty a fervent wish and prayer ; “ The Lord direct your hearts into the love of God ; ” a prayer which would be superfluous, if there were not an averseness in the heart of man to this sacred principle, and a consequent necessity that it should be implanted in us by the power of the Holy Spirit, inclining us to new and heavenly affections.

In reflecting upon the words of the text, several points present themselves for our consideration ; which we shall now proceed to examine.

1. In the first place, then, we find that the Scriptures inculcate the love of God in the form of *an express command*.—It is the first injunction of the Moral Law : “ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” The whole tenour of the Old and New Testament is, “ My son, give me thy heart.” All the dispensations of God towards his chosen people Israel were, “ to prove them whether they would love him with all their heart and with all their soul.” The great complaint made against sinners is, that the love of God is not in their hearts ; and a constant exhortation to the faithful in Christ Jesus is to advance in this Divine grace. “ Take good heed,” said Joshua to the people of Israel, “ that ye love the Lord your God.” This is called the great commandment : great in its dignity, as referring to the high and holy one who inhabiteth eternity ; great as involving the highest duty of his rational and accountable creatures ; and great as the foundation of all other virtues ; for though we could speak with the tongues of men and of angels, though we had the gift of prophecy, and understood all mysteries, and all knowledge, and though we had all faith, so that we could remove mountains, and had

not the principle of love to God shed abroad in our hearts, and attended by love to our neighbour for God's sake, it would profit us nothing.

2. But, further, love to God is not only enjoined upon us as a command, but is shewn to be *our reasonable service*.—God deserves our love as the infinite fountain of all that is good and worth our affections. We should love him with all our heart and mind, for what he is in himself; just as we regard with affection the amiable qualities of a fellow-creature, none of whose excellencies bear the most distant proportion to the perfections of God. But still more will love to him appear to be a reasonable obligation, when we consider what he is to us. It was he who gave to us our being; who breathed into our nostrils the breath of life, and endued us with all our capacities for enjoyment. We are his, therefore, by the highest possible title, that of creation; all our faculties, our affections, our services are his of right, and to alienate them from him is to defraud him of what he created for his own glory, and what no rival has any authority to claim. The life and powers thus communicated, he mercifully sustains, and thereby adds a new demand upon our gratitude and obedience. Nor is this all; for continued life might have been but aggravated wretchedness: he therefore shelters us from evil, and bestows on us innumerable comforts and blessings. Above all, he deserves our love for benefits of a still higher nature; for in this was the love of God towards us chiefly manifested, that he gave his Son to die for us. By our sins we had poisoned all former blessings: our creation and preservation, which were intended to open the way to innumerable enjoyments, had been made by our transgressions the forerunners of eternal destruction. Had we remained in this state, it had been well for us had our existence never been bestowed; but our gra-

cious Creator, Preserver, and Benefactor did not thus suffer his purposes of mercy to be frustrated: he devised a way of salvation; he revealed it to us in his word; and he freely invites us to become partakers of it. To sum up all, his Holy Spirit is promised to renew our hearts; so that, through faith in Christ, we may be made inheritors of his everlasting kingdom of glory. These are his benefits towards us; benefits bestowed not upon meritorious and thankful creatures, but upon those who were guilty and unworthy, who were both ungrateful to God and blind to their own best interests. Ought we not then to love him who is thus bountiful and patient towards us; who spares us when we deserved instant punishment; who has provided for us the means of reconciliation with his offended Majesty, and of restoration to his image; and who demands of us nothing, in return for his gifts, but that we should believe in him, love him, and serve him all the days of our lives? Is not this a reasonable command? Is it not the height both of folly and ingratitude to refuse to comply with it?

3. But still further, love to God is not only enjoined upon us, and a bounden and reasonable obligation, but it is also *connected with our own highest welfare*.—Do we wish our nature to be raised from the state of degradation into which it was plunged by the Fall! what is there so elevating, so ennobling as the love of God? Whatever we habitually cherish in our minds with affection and delight has a tendency to impart to them corresponding tastes and feelings. We may endeavour to engraft into ourselves what we admire in another, till by long habit our character and dispositions may become strikingly changed. And thus the love of God fostered in the heart leads its possessor to imitate him; to approve what he approves, to hate what he hates, and to perform with pleasure what he enjoins. He becomes, in part

at least, and progressively, holy as God is holy: he is thus raised above the ruins of his fallen nature, and enters on a state of new and heavenly privilege. He now enjoys communion with God; he thinks no duty burdensome which is laid upon him by the great object of his ardent affections; and he enjoys the humble consciousness that his services, imperfect and worthless as they are in themselves, are mercifully accepted by Him who can discern the secrets of his heart, and to whom he appeals with St. Peter, "Lord, thou knowest all things, thou knowest that I love thee." Does he labour to suppress every wrong desire, to bridle his tongue, and to guard his conduct? Does he endeavour to live above the vanities of life, to crucify the flesh with its affections and lusts, and to endure hardship as a good soldier of Jesus Christ? Does he wish and strive to be pure and heavenly minded; gentle and self-denying; lowly in his own eyes; full of love to God and to his neighbour; and in all things to adorn the doctrine of his God and Saviour? This is to him no unwilling task; for he delights to do the will of his heavenly Father, whose law is in his heart as well as merely in his memory and understanding. Such are the blessed effects of this divine principle upon his character. And besides, the presence of this principle further shews the genuineness of his Christian profession, of which love is the cardinal grace; and his meetness for the heavenly world, where love reigns in its best and brightest dominion. The diffusion of this grace in his heart also indicates not only his love to God, but God's love to him; for if we love God, it is because God first loved us. It brings him also within the sphere of the Divine declaration made "to them that love God," that all things shall work together for their good; and it proves his title to that "crown of life" which "the Lord hath promised to them that love him."

But it is impossible to enumerate all the benefits which flow from the prevalence of this principle in the soul; and the only subject for surprise is, whence it happens that a duty so reasonable, an obligation so authoritatively enjoined, a privilege so enviable, should yet be almost universally neglected. Why, it may be asked, should it be necessary so frequently and earnestly to insist upon love to God; why should the Apostle pray in the text, that the hearts of those to whom he was writing should be directed into it; when our reason and our affections, our hopes, our fears, and our enjoyments, would seem all to unite to render it our constant wish and effort to live under the dominion of this blessed principle?

4. Let us then inquire, Why do not all mankind love God? It is not because they do not know that it is a duty; for this all will allow, and most will even acknowledge that it would be well for them if they complied with the command. But unhappily their sins separate between them and God: they are alienated from him by wicked works; they set their affections upon rival objects: they do not love his commands, because his commands are holy, while they are deliberately attached to their own evil ways: they dread his threatenings; and even his promises awaken in them no grateful emotions, because they are conscious they belong not to them, at least while they continue in their present ungodly state, which state they have as yet no wish to change. Here then is the solution of the difficulty: man is a fallen and sinful being, and he naturally delights in his sinfulness; whereas God is infinitely holy, and of too pure eyes to behold iniquity without abhorrence. Like Adam, therefore, after his transgression, the sinner would gladly conceal himself from the eye of God: he dreads that omniscience which discerns all his sins; that justice which threatens punishment on account of them; and that infinite

power from which there is no escape. These attributes of the Almighty being in array against him, he sees not in them that excellence which really belongs to them, and which the true Christian discerns in relation to himself, in that covenant of mercy in which they are magnified and made honourable ; God being therein at once just, and the justifier of all who believe in Christ.

5. Another, and our concluding inquiry, from the text, will be, How we may become partakers of this heavenly grace. But here another question arises : Do we really *wish* to become partakers of it ? for God does not force us to love him by constraint ; but he invites and inclines our will and affections to his service. If we have no desire to love him, we are not to expect that love will spring up in our hearts, as it were by miracle, without the use of those means which are ordained for its birth and nourishment. For there are two things essential for the promotion of this and every other Christian grace. The first is, the secret power of the Holy Spirit ; since it is he only who can melt our hard hearts, and controul our stubborn wills : and hence the Apostle in the text prays, that "the Lord would direct the hearts" of the Thessalonians "into the love of God." We need this Divine direction ; and this not only in the commencement of our religious course, but in all its succeeding stages ; for at our best estate our affections are liable to stray to inferior and sinful objects. And, in using this prayer, we have the consolation of knowing that it is grounded upon a promise ; for it is declared in Scripture, "The Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God." This Divine direction given to the heart is the first requisite ; the second is the diligent use of those instruments of spiritual benefit which the Holy Ghost ordinarily employs in his operations upon the soul. Love to God may be pro-

moted, in dependance upon the blessing of his Spirit, by the use of such means as have been already alluded to ; by secret meditations, for example, on the duty and the unspeakable privilege of loving him. Let us, with this view, especially learn to think of him as a Father, a Redeemer, a Comforter. Let us daily sum up the measures of his goodness. Let us dwell upon the blessings connected with our creation, preservation, and above all our redemption. Yes—these are mercies sufficient to warm the coldest heart ; they only require to be more diligently explored, and more devoutly contemplated. If we love not God, it is not because he does not merit our affections, but because those affections are so bound down to earthly, to perishable, and to sinful objects, that they have lost their proper elevation towards those things which are above, where Christ sitteth at the right hand of God. Let us then both pray and strive that they may be raised ; and, in addition to other means for that purpose, let us constantly endeavour to live a holy life, in the true faith and service of Christ, and the exercise of all the graces of Christian charity ; for it is in this soil that the love of God is seen to flourish, watered by the dew of his blessing, and bringing forth abundant fruit to his glory. Amen.

To the Editor of the Christian Observer.

I AM inclined to think, with Bishop Horsley, (see his Posthumous Notes on the Psalms, Vol. II.) that *Merrick* found the true solution of the difficulty alluded to by your correspondents in Psalm cv. 28. By an idiom of the oriental languages, the sense of a passive verb is often expressed in Hebrew by a verb active in the third person plural, without any proper nominative, and having for its object what should be the subject of the passive verb. Thus, the expression, in Job xix. 26, "Af-

ter they shall have perforated my skin," is equivalent to "After my skin shall have been perforated." See also Luke xii. 20. The passage may therefore be best translated, "*And his words were not disobeyed:*" they were obeyed by the *elements*, though disobeyed by *man*.

C. L.

To the Editor of the Christian Observer.

THE sense generally given to Hazael's exclamation, 2 Kings viii. 13, though suitable to the humane feelings of Christians, is quite incongruous with those of a heathen warrior, who, in Elisha's description, would see nothing but what appeared to him *great*, and to use modern language, would *cover him with glory*, if he could attain power to perform it.

When Hazael came, by Benhadad's order, to consult Elisha relative to his sickness, it is not improbable that Elisha's visit to Damascus was by Divine direction, with an intention of performing the commission given him long before by Elijah, *to anoint Hazael, king of Syria*.—(Compare 1 Kings xix. 15, with 2 Kings, ix. 1, &c.) Hazael was a wicked aspiring man, and probably at that very time disaffected to his prince, on account of some treatment which he judged unworthy of his merits and rank. When therefore, Elisha predicted the calamities which he should bring upon Israel, he exclaims, "But how? by what means? thy servant,—a dog!" (one treated with contempt and neglect!) "how shall *he* do this great thing? It seems to be the language of passion, ambition, and resentment, roused by the latent feeling of some offence, which he does not disclose to Elisha.

Julius Bate reads the eleventh verse thus: "Elisha settled his countenance stedfastly upon him (Hazael) till he was ashamed," (abashed), "*sunk under the Prophet's eye*." (*Critica Hebræa*.) But our own version seems preferable:

he endeavoured to maintain the settled composure of his countenance till he could do it no longer: "And the man of God wept!"

E. M. B.

To the Editor of the Christian Observer.

IF ever there was a conclusive refutation of Socinianism, it is conveyed in the new translation and exposition of St. Paul's Epistles, lately published by Mr. Belsham. Never surely did a more unfortunate champion come forward in defence of an unfortunate cause. The very means which he employs to support his novel interpretations,—novel, it is to be hoped, to most readers, though the result of thirty years' meditation in the writer,—carry absurdity and contradiction so glaringly on their front, that every sober reader must stand amazed at the perverseness of a system built on assumptions so palpably inadmissible, and arguments so grossly erroneous. To follow the writer through all his mistakes or misrepresentations, would require a notice of every text in dispute between Unitarians and orthodox* Christians; and a review of the whole subject, almost as long as Mr. Belsham's own four volumes of exposition. I however request the insertion of a few remarks; in urging which I gladly avail myself of an excellent paper in the last Number of the Quarterly Review, to which I would refer those of your readers who wish for a more extended notice.

The doctrine of *original sin*, and, as a necessary consequence, that of an *atonement for it*, are so plainly and so fully brought forward in every chapter of the Epistles, that it would seem impossible even for Socinian artifice to get rid either of the

* I use the word orthodox as explained by Mr. Belsham himself, and not very courteously, where he says, "The Epistles of Paul, as they are usually interpreted, are regarded as the strong holds of orthodoxy, or rather of that enormous combination of errors which assumes the name." Vol. I. p. viii.

one or the other. Yet this must be done, or the whole Humanitarian scheme falls to the ground. Accordingly Mr. Belsham has laboured most strenuously to invalidate these two obnoxious articles of the *vulgar* creed. It will be sufficient to adduce a few brief specimens of the methods which he adopts to gain this end; and the meanest understanding will be able to determine what must be the merit of a cause which can be supported only by means like these.

And, first, the Unitarian expositor begins with boldly denying St. Paul himself to be a sound interpreter, or an accurate reasoner; and this in language most unceremonious and offensive. To the truth of this charge, let the following instances, among innumerable others in Mr. Belsham's annotations, testify.

"Such is the train of the Apostle's reasoning, *the defect of which need not be pointed out.*" Vol. I. p. 112.

"His argument, if it prove any thing," proves, &c." p. 125.

"In every light in which I can view this argument, it appears to me *irrelevant and inconclusive.*" II. p. 105.

"Such is the nature of the Apostle's argument, which, to say the truth, is *of no great weight.*" IV. p. 196.

"He has *introduc'd a confusion of ideas*, which makes it difficult to *unravel the sense.*" On Rom. v. 12, &c.

"*Had the Apostle been a correct writer*, the antithesis would have stood in this form." Ibid.

"This mode of reasoning is evidently *inconclusive*, and in the *present enlightened age is altogether discarded.*" Vol. IV.

"The design of the writer is sufficiently obvious; so *likewise is the weakness and inconclusiveness of his argument.*" Ibid.

The humble reader of the word of God, as the Quarterly Reviewer justly remarks, may well feel appall-

ed and disgusted at beholding "the great Apostle of the Gentiles thus rebuked and reprimanded for ignorance and incapacity, by the minister of Essex-street chapel."

The following may serve as examples of the forced and unnatural expositions to which the Unitarian is reduced in the plainest passages, in order to maintain any resemblance to consistency.

Romans viii. 26, 27.—*Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

In explaining these two verses, Mr. Belsham, after mistranslating *το πνευμα*, *This Spirit*, tell us that the spirit here intended is the spirit, before described, of hope, patience and resignation, which are the leading virtues of the Christian character; and that the Apostle, "by a figure not unusual to him, personifies the Christian virtues, and represents them as interceding with God, for those who are at a loss to know what to ask themselves: *thus* the spirit is said to help our infirmities." From which we learn, that a man's affections and virtues may be divided from himself; that, being so divided they intercede for him, and that too "*with groanings which cannot be uttered;*" and, moreover, passing to the next clause, that "God knows the mind" of our purified affections. A singular species of personification is this, in which we have the affections of the mind made a distinct object from the mind, and then a separate and distinct mind attributed to them! Can this, and such like interpretations, be called the *simple* meaning of the words of that Book whose pages were written for "the way-faring man?"

Again, on another passage, after

informing us, "that the blood of Christ purifies the conscience from dead works, and from voluntary acts of sin; and that, being offered in the heavenly sanctuary, it released the Jews from the sin of transgressing the old covenant, obtained the pardon of the transgression," &c. Mr. Belsham affirms, "*All that the writer really means is*, that the Mosaic dispensation being ended by the death of Christ, all who believe are now released from the obligation of the ceremonial law." If this be not a near approximation to contradiction, the common principles of language are strangely altered. Again; if the Bible declares that Christ is worshipped by the angels (Heb. i. 6,) Mr. Belsham assures us, that "by a bold and sublime figure, the former prophets are summoned to do homage to him." If we read, that "at the name of Jesus every knee shall bow," we are taught that this means only, that "*the doctrine of Jesus reveals a future judgment.*" If we find Christ addressed with, "Thou Lord, in the beginning hast laid the foundation of the earth," &c. we learn, that "the immutability of God is here declared, as a pledge of the immortality of the kingdom of Christ." And, as a final resource, when even this bold and licentious style of interpretation will not admit of any but a Trinitarian sense in a passage, Mr. Belsham calmly decides the stubborn fact to be "*a figure.*" By this means he invariably and conveniently disposes of Christ's sacrifice; of the Holy Spirit; of Christ's headship of the church; the principalities and powers in the heavenly places; Christ's ascension; Christ's being in the form of God, and other kindred facts and doctrines.

Such then is a brief specimen of the means by which modern Unitarianism maintains its peculiar creed, and strives to shake our belief in the essential doctrines of Christianity. It begins with trampling on the authority of an Apostle, in the very doctrines he was appointed to

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reveal, explain, and defend: it concludes with overturning every established principle of logic, grammar, criticism, and common sense. "Here," remarks the Quarterly Reviewer, "is the result of the spirit of self-will and self-sufficiency in religion—give it time and space enough. It has already taught its votary to deny the authority, and despise the reasonings, of the very men commissioned by God to disseminate the truth. It has already assumed that their knowledge may be false, their reasoning fallacious, and their belief wrong. What shall be the end of these things? What *may be* the end of this widely spread spirit, as far as worldly interests are concerned, He only knows who controuls the operations of evil as he sees fit, or allows them to work out their own destruction in the ruin of much that is fair, and lovely, and amiable, for purposes of which even here we may partly understand the wisdom and the goodness. But the present effects of this spirit on those who are under its domination; the pride, the unlovely vanity, and the darker passions which follow in its train; these are clearly to be understood by all who will understand; and they must at once excite the warmest pity for the condition of those who suffer under their operation, and the most lively dread, lest our condition should resemble theirs."

A TRINITARIAN.

To the Editor of the Christian Observer.

THERE seems to be an increasing persuasion among the members of our church, of the necessity of something more specific and professional than has hitherto been adopted in the education of candidates for the clerical office. While the physician and the lawyer have their distinct schools for acquiring a knowledge of their respective professions, the clergy seem to be expected to possess an intuitive acquaintance with the

theory and practice of their high and holy office. The result, as might be expected, is, that the majority of clergymen enter upon their sacred function with but a very small portion of theological erudition, and in almost utter unacquaintance with the practical duties of a Christian minister.

These defects have been often noticed, and various remedies for them have been suggested. In many instances the clerical friends and tutors of young men about to take orders, endeavour to initiate them in the practical duties of their future profession; and of late some private establishments have been opened expressly with a view to this object, particularly those of Dr. Burrow at Epping, and Mr. Kempthorne at Gloucester. But the object is of too important a nature, and too general an interest, to be left to the management and discretion of individuals, however highly qualified. Some uniform and public system, under the sanction of authority, should be instituted, in order to obtain an adequate cure for the evil. A plan of this nature has lately been suggested by the author of a Letter to Mr. Peel: but it appears to be open to several objections; particularly in making clerical students in our universities *ab initio* a distinct and exclusive body of persons. It must, indeed, with grief be admitted, that the existing discipline of the universities is not sufficiently favourable to the attainment of that elevated character for devotion and piety which ought to distinguish every candidate for the ministry of the Gospel. But the utility, in after-life, of the clerical candidate, would probably be much diminished by a complete separation of him, during the period of his academical course, from the habits and society of his fellows. He would lose the advantage of an acquaintance with their habits and modes of thinking; and those feelings of affection towards the clergy and their office which it is highly desirable

the laity should be induced to feel, would be blunted by the suspicion that their interests were exclusive of, and at variance with, those of others. A clergyman should enjoy the education of a gentleman and a scholar; and there are certainly no establishments at present existing, or likely to be formed, in which he will meet with such facilities, for obtaining this advantage, as are presented to him by our two universities. With all their defects, then, as to discipline—defects which we can only hope and pray may be remedied by those learned bodies themselves—the most eligible plan seems to be, that clerical students should proceed through the usual academical career, at the established seats of learning. This career is generally completed, or might be so, by the age of twenty-one, or at most twenty-two; so that a considerable interval usually elapses before taking orders: and this interval may be occupied in an exclusive attention to theological studies and clerical habits. The question for consideration is, upon what system, and in what scene, shall those pursuits be followed?

Strype, in his *Memorials of Archbishop Cranmer*, mentions, that that eminent prelate “hoped that from their ruins (the dissolved monasteries) there would be new foundations in every cathedral erected to be nurseries of learning, for the use of the whole diocese.” And he adds, that the Archbishop “laboured with the King that in these new foundations,” namely, the new bishoprics and colleges of prebendaries, founded in the year 1539, “there should be readers of Divinity, Greek, and Hebrew, and students trained up in religion and learning; from whence, as a nursery, the bishops should supply their dioceses with honest and able ministers; and so every bishop should have a college of clergymen under his eye, to be preferred according to their merits.” A plan analogous to this of Cranmer, appears to be

adopted in Italy. "In Italy," says Eustace, in his Classical Tour, "every bishop has his diocesan seminary or college, consecrated solely to ecclesiastical education, under his own inspection, and under the direction of a few clergymen of an advanced age, and of high reputation for sanctity and learning. In this seminary the candidates for orders in the diocese are obliged to pass three years under rigorous discipline, in the study of divinity, and in a state of preparation for the discharge of their ecclesiastical functions, before they are admitted to the priesthood."

Some such system as this would perhaps be the most efficient that can be devised for the improvement of clerical education. The compo-

sition and delivery of sermons, and accompanying a parochial minister in his pastoral visits, would form an appropriate addition to the pursuits above detailed. The subject is, at all events, of sufficient importance to engage the attention, and to elicit the suggestions, of all well-wishers to the prosperity of our excellent and venerable Establishment. The remarks now presented, though otherwise unworthy of notice, may be, perhaps, of service in directing the minds of some of your readers to the consideration of a matter of great moment; and it is upon the ground of such humble pretensions that I take the liberty of requesting their insertion.

MACARIUS.

Miscellaneous.

To the Editor of the Christian Observer.

THOUGH far distant from my native country, my heart is not the less united to its interests; and whilst grateful for the innumerable blessings which it enjoys, my daily prayer ascends to the Father of mercies for their enlargement and continuance. In particular, I feel deeply interested in whatever relates to the welfare of British youth. Possessing this feeling, it will not be wondered at, that since my arrival in India, my mind has frequently reverted with deep regret to the contemplation of the mode of education as existing in England.

My thoughts have lately been more fully turned to this subject by the perusal of a small tract, entitled, "The Instruction of the Rising Generation in the principles of the Christian Religion recommended," from which I shall make an introductory extract.—

"Next to the preaching of the Gospel, which undoubtedly claims

the highest place, it may be questioned if there be a plan of equal importance with the instruction of the rising generation in the principles of religion. As the instruction of children in the principles of religion is so very important, it will naturally be inquired what attention has been paid to it in England.

"Ask them, Do you understand the character and perfections of God; the person and offices of Christ; the state of man by nature; the way of acceptance with God, through faith in the atonement and righteousness of Christ; the nature of regeneration and the office of the Holy Spirit in the work of our Salvation? Their answers for the most part will demonstrate their total ignorance of the first principles of Christianity."

Many eminent persons have expressed similar sentiments. For example—

"The far greater part of the people of this kingdom know little or nothing of the religion they profess. They profess it only as the religion

of the country in which they live." *Beveridge.*

"I think the rectifying the education of youth to be a thing so important that, till it please God to awaken men to a greater sense than they yet have of its necessity and usefulness, I shall scarcely expect a reformation of our principles or manners." *Boyle.*

"Our national depravity turns greatly on these two things; the profanation of the Lord's day, and the neglect of the education of children." *Fletcher.*

"Let those grand corrupters, licentious novels, licentious histories, and licentious systems of philosophy, be for ever banished from the hands of our youth; and in their room let that long neglected and almost forgotten thing, revealed religion, make a fundamental part of their education. Let them not be left to pick it up as well as they can from casual information, or a few superficial unconnected instructions." *Porteus.*

"The greatest and noblest work in the world, and an effort of the greatest prudence and skill is to rear and build up a man. Now the foundation of this great work is to be laid in childhood."—*Tillotson.*

"Shall we not then consider with ourselves," remarks the writer of the tract above alluded to, "what can we do to prevent these mischiefs, and to entail blessings on our successors? What shall we do to secure wisdom, goodness, and religion among the next generation of men? Have we any concern for the glory of God in the rising age? Let us attend to the advice given in Scripture. 'Train up a child in the way that he should go, and when he is old he will not depart from it.' When the pious and benevolent heart surveys these mournful scenes, an earnest inquiry will be made, Is there any necessity that things should continue thus? The Scriptures should be brought into view, they should be read, they should be expounded. The scholars should be taught to

venerate and love the word of God as the fountain of knowledge, as the best of books."

Now we have abundant reason to rejoice, and to praise God, that effectual measures have in part already been adopted in order to do away the evils here complained of: witness our Sunday-schools, and our daily schools of mutual instruction. By these much has been effected towards lopping off the branches; but may it not be inquired, what becomes of the great national stock, I mean the public grammar-schools, in which a very large proportion of the youth who are to take the lead in society are educated?

Having not only witnessed, but also personally experienced the baneful effects of the mode of education adopted in these schools, whenever the subject has recurred to my mind, it has excited feelings of the utmost regret; and I am anxious to forward home a few hints on it, for the consideration of those whose means and capacities entitle them to the office of rectifying the evil. My object is to propose the inquiry, *Has any thing effectual been done towards improving the system of education as practised in the public grammar-schools of England?* Need I offer any remark to point out the reality and extent of the evil? It has already been noticed by many eminent writers; and is it not a matter of wonder that in this age of benevolent exertion, a state of things so fearfully calculated to perpetuate national ignorance and guilt, should so long have been permitted to exist? There are doubtless many exceptions; but I refer to the system of education generally practised in grammar-schools.

I would first advert to that part of the system which includes *discipline*.—The means by which discipline is enforced in our grammar-schools, will be found to be grounded upon wrong principles, and to be wholly inadequate to secure the results which are, or ought to be, aimed at. Especially objectionable

appear some of the modes of punishment, which, whilst they are productive of distressing consequences to boys of susceptible mind, almost universally tend to render the vicious and untoward increasingly obdurate. In schools in which any system which deserves the name of discipline prevails, these barbarisms and barbarities (for scarcely can they deserve milder names) are wholly superseded.

I might say much of the books made use of and the manner of teaching, of the time and unnecessary labour employed in committing lessons to memory, and many other subjects of importance, which would require a more ample space to discuss, than the limits of this communication will allow. I will only slightly touch, in passing, upon one or two points. For instance, in teaching a dead or foreign language, it is injudicious, not to say absurd, to put into the hands of the scholar a grammar composed in that language, and of loading his memory with rules of the meaning of which he is entirely ignorant. Here, in India, where we are required at once to learn and to make use of a new language, we perceive how objectionable are these and similar practices which prevail at home. Then, again, the grammar is made a mere harsh task, as indeed are all the lessons; whereas, by means of a well-devised graduated series of lessons, the pupil might be carried on rapidly and pleasantly, as in the national system, each part growing out of the former, and no new idea being admitted till the old one is fully understood as well as remembered. The plan of our grammar schools in this respect seems to be, to throw the burden upon the child, in order to save the master. The latter is at his post at the appointed hour to attend to the reddition of the task; or to punish the culprit if (whether from indolence, accident, or inability) he fails to have mastered it; but he is not with him as a

"guide, philosopher, and friend," during his studies, and much less during his hours of leisure.* Without mentioning the deplorable waste of time, as well as the perplexity and distress occasioned to the mind of the student by this procedure, the knowledge which, after all, he attains, in a great measure fails, as to any practical use, for want of attention to one simple and important rule; namely, *that of being questioned by the teacher as to the contents of his lesson.* It has been frequently noticed by writers on education, that among the number of those who, in our public seminaries, have opportunities of perusing the best English, Grecian, and Roman histories, few are found to retain even the leading facts, unless those who superintend their education have leisure to converse with them, and to lead them to a habit of reflection and observation for themselves. In

* Other evils also arise from this system; to some of which, the late Rev. Thomas Scott, thus forcibly adverts: "I cannot quit the present subject without observing the dire evils attending large public schools, where the boys are, for a very great part of their time, from under the eye of their master, however vigilant; and at a distance from parents and relations, and all whose presence would impose restraint upon them. Thus they are in a great measure left to devise and practice wickedness together: they embolden one another to break through the defence of natural modesty: they teach their juniors the vicious practices which they have learned from their seniors: they bestow pains to corrupt each other's principles: they often procure the vilest publications, and, by the help of indexes and other means, they sometimes become better acquainted with the most indecent passages of the classic authors than with their daily lessons. The most clever, daring, and wicked of the elder boys is the hero for the time being, whom all, that are near enough to him, envy, imitate, and emulate. When he leaves the school, his most successful copyist takes his place; and the same scene is re-acted again and again. Those who have money purchase the company of such as are witty and entertaining: and not unfrequently they contract unsuspected habits of intemperance and licentiousness. Something may indeed be done in many cases to counteract those evils, but they are in a great degree inseparable from the system."—*Scott's Narrative of Himself*, p. 10.

truth, it may be said of our grammar-school system, that, instead of presenting to the mind of the pupil whatever is alluring and delightful, it is for the most part calculated only to excite sentiments of terror and disgust.

But by far the most momentous particular, and the one to which I would more especially solicit the attention of your readers is, *the almost total absence of religious instruction* in too many of our grammar schools. In what manner can such an omission be justified? If we acknowledge the Bible to be the word of God; if we admit that he commands us to teach its precepts to our children, and that their happiness present and eternal, and all public and private prosperity, are involved in the obedience rendered to this command; and if also (supposing a mere matter of taste worth being consulted on such a question) it is shewn, in answer to the opposers of Revelation, that the writings contained in the Bible are, in point of classical beauty, not inferior to any other writings in the world; whence does it arise, that in the higher order of schools these writings, if not excluded, are left almost wholly in the shade, whilst in their place are substituted the pantheons of Greece and Rome? The ruinous effects hereby produced on the minds of youth have been pointed out by many excellent writers, particularly by Mr. Foster in one of his essays. If in the lower classes of the school, the Bible is used, it often remains almost a dead letter as to any practical utility for want of attention to the point above-mentioned; namely, questioning the learner as to the meaning and contents of his lesson; and still more for want of constantly enforcing it with a really devotional and practically beneficial reference to the heart and conduct. Indeed, where religious instruction is in part afforded, the manner in which it is conveyed often tends to destroy its utility. In some cases, to

commit a chapter of the Bible to memory, is most injudiciously given as a punishment; and very generally a selection of dry catechetical questions is required to be repeated verbatim without the least explanation of the sentiments they contain. I am not, however, objecting to the use of catechisms; for they cannot be too highly valued, if adapted to the minds of the scholars and employed in a proper way. Perhaps the most useful mode of committing a catechism to memory is, by its being constantly read over and explained to the class.

With regard to the best plan for promoting an improved system of instruction in grammar schools, I have thought that it might be beneficial if a society were formed for the purpose, consisting chiefly of professional men, from among whom two or three should be selected, who, having studied the education of youth as a science, should more immediately devote their time and talents to carry into effect the objects of the society. A respectful and amicable correspondence might be opened with masters of schools residing in distant parts of the country, pointing out the objects of the society, and inviting them to co-operate with it, and to avail themselves of its aid. Appropriate selections of school-books might be made, or, where necessary, new ones prepared. I will not, however, enlarge upon the plan, but merely suggest the hint for the consideration of those who may be inclined to examine its feasibility, and, if desirable, to reduce it to practice. I will only add, that it might be well if some competent hand were engaged to draw up a practical treatise pointing out the actual defects of the existing system, and the methods by which they may be obviated; and to form, in short, a complete manual suited for the information and guidance of teachers.

J. D. P.

Chinsurah, Bengal.

To the Editor of the Christian Observer.

I **WARMLY** concur in the plan of your correspondent A. Z. for the education of deaf and dumb children in our national schools. Where oral expression is not aimed at, as it needs not, and should not, be, his plan is, I conceive, both feasible and desirable; but I beg leave to suggest two or three cautionary remarks, which may deserve attention in reducing it to practice.

The intended class, I would urge, should be restricted to children who are *both* deaf and dumb; and whose dumbness arises solely from deafness. Children who are practically dumb from idiocy, insanity, or distressing paralytic affections, ought not, for obvious reasons, to be introduced into a miscellaneous seminary. These painful cases must necessarily be excluded, for the sake of others; especially as many of their habits are not only distressing to witness, but are often, by the force of sympathy and imitation, contagious. There are others, however, who should be excluded from the deaf and dumb class for their own sake; at least till their malady is proved to be organic and incurable: I mean, those who are dumb, or whose speech at least is unintelligible, from other causes than deafness or mental affections. The early use of the fin-

gers, in place of the organs of speech, is in these cases injurious; for the child is not likely to make the effort to surmount his elocutionary difficulties, so long as he is allowed to practise what is to him the most facile communicator of thought, the language of dactylology and pantomime. Cases are on record of families in which two or more children, with sufficient powers of hearing, have been rendered practically speechless in consequence of the real dumbness of one individual consequent upon deafness. It is highly improper to send children thus circumstanced to an asylum for the *deaf* and dumb; they ought rather to be placed where no attention will be paid to their gestures, and where, for their own convenience, they must exert themselves to speak. A national school would be proper enough in this respect, if their impediment or hesitation did not interfere with the general business of the place, and if their companions could be trained to a uniformly gentle and patient demeanour towards them; for nothing so greatly aggravates these disorders as ridicule: indeed, not a few of the impediments of speech may be traced to the operation of fear, timidity and nervous susceptibility, caused or increased by the harshness and impatience of others in early life.

X.

Review of New Publications.

BROWN'S MEMOIRS OF HOWARD.

(Concluded from page 363.)

EARLY in 1783 Howard recommenced his travels, setting out on a fifth tour on the continent. The first place he visited was Lisbon. His biographer justly remarks, that it was indeed for a sublimer object than had attracted him thither seven and twenty years before. "His object then was, to witness the grand and melancholy spectacle of

a city smoking in its ruins, under a dreadful chastisement of Heaven.—Now it was to pierce into the depths of dungeons in which man had unfeelingly immured his fellow-man, to cheer with a ray of mercy their drear and solitary gloom, to unveil the secrets of the torture chamber shrouded in the sable robe of night, that they might wither in the blaze of day, to lighten the load of human suffering, to wipe the tear from the prisoner's eye, and to let many a captive free."

Of the arrangements of the Portuguese prisons, he spoke in general terms of approbation; but he could not avoid regretting the proofs which he observed of the use of torture,—the walls of some of the prisons being, in many parts, stained with blood. The Spanish ambassador at Lisbon, Count Fernan Lunez, furnished him with such introductions as gave him the opportunity of visiting all the prisons of that city except one, to which the mandate of a secular minister could not reach, that of the Inquisition. At Valladolid he was more successful.

"He was received here by two of the inquisitors, their secretaries, and two magistrates, who conducted him into several rooms, one of which was graced by a fit ornament for such a place—a representation of an *Auto da Fe* in 1667, when ninety-seven persons were burnt in presence of the Spanish court. This scene was well characterised by Pegna, himself an inquisitor of no small note, as *horrendum ac tremendum spectaculum*; yet was it here enshrined as a memorial of the church's power, and of the zeal with which this most holy court then earnestly contended for the faith. The tribunal room resembled that of Madrid, except that it had an altar, and a door with three locks into the secretary's room, over which was inscribed the greater excommunication denounced against all strangers who should presume to enter there. In two other tribunal-rooms were the insignia of the holy office, whilst a large room near them contained many of the books whose pages these saintly guardians of the public morals and of the public faith had, in the plenitude of their power, forbidden all who did not wish to feel its weight to venture to peruse;—some because their tendency was vicious, but many more because it was what they thought proper to style heretical: many of the latter were English. Another was filled with crosses, beads, and small pictures, together with the painted cap and vestments of the unhappy victims of the tender mercies of the church.—After much deliberation amongst his conductors, he was permitted to go up the private staircase by which prisoners were brought to their dread tribunal, and which led to a passage with several doors in it, which he was not allowed

to enter. So ardent, however, was his desire to ascertain what was the cruelty and rigour of confinement practised here, that on one of the secretaries assuring him that none but prisoners ever passed their threshold, he courageously answered, that he would willingly be confined there a month to gratify his curiosity; but, being told that none ever came out under three years, he was compelled to rest satisfied with what he had seen. By walking in the court, and conversing with the inquisitors, he learnt, however, that the cells of this horrid prison had double doors, and were separated by two walls, to prevent prisoners communicating with each other; and that over those walls was a sort of funnel enclosed at the top, but having perforations in the sides, through which some air and a glimmering of light might enter. They were double barred, and one of them served two cells; the passages having also small apertures for the admission of light. A gloomy area at the back of the prison contained but a great mastiff dog. From the sentence of the court to which these cells of hopeless misery belonged, no appeal could ever lie: the irrevocable certainty of its doom, the horrid severity, and the impenetrable secrecy of its proceedings, excited, therefore, such general alarm in those who, for aught they knew, might the next hour be its victims, that the very sight of the walls of this inquisitorial jail struck terror into the common people as they passed; yet, by a monstrous perversion of language, the tribunal, whose house of incarceration, of torture, and of death it was, styled itself a holy and apostolic court!" pp. 371—373.

On reviewing the result of this and his former journeys, after his return to England, Mr. Howard perceived that he yet wanted architectural plans of prisons. In his last edition of his work he had thrown out a hint for future travellers to procure these. He also wished to furnish greater security against the contagion of the dreadful malady the plague; and he imagined that an examination of the principal lazarettos of Europe might throw some light on the rapid communication of this disease. He therefore determined with his accustomed

zeal and energy to undertake a sixth journey to the continent. Towards the latter end of November 1785, he accordingly set sail; and although the state of affairs on the continent was at that time such as to render the visit of any foreigner in France highly dangerous to his own personal safety from the intense and ever wakeful suspicions of its jealous government, he resolved that no dangers should alarm him, nor any warnings of his friends deter him from the execution of his design. These warnings were soon proved to be not without reason; for the first night of his arrival at Paris, although he had taken many precautions to avoid observation,

"he was disturbed in his bed by a tremendous knocking at his room-door, which, starting up in somewhat of an alarm, he immediately opened; and having returned to bed, he saw the chambermaid enter with a candle in each hand, followed by a man in a black coat, with a sword by his side, and his hands enveloped in an enormous muff. This singular personage immediately asked him if his name was not Howard. Vexed at this interruption, he hastily answered, 'Yes, and what of that?' He was again asked if he had not come to Paris in the Brussels diligence, in company with a man in a black wig? To this question he returned some such peevish answer, as that he paid no attention to such trifles; and his visitor immediately withdrew in silence. Not a little alarmed at this strange adventure, though losing none of his self-possession, and being unable to recompose himself to sleep, Mr. Howard got up, and, having discharged his bill the night before, took his small trunk, and, removing from this house, at the regular hour of starting took his seat in the diligence, and set off for Lyons." p. 415.

We leave our readers to judge of his feelings, when, on reaching Lyons, he learnt that the man in the black wig was a spy, sent with him to Paris by the French Ambassador at the Hague; and that he would have been arrested there if Monsieur Le Noir had not been at Versailles on the day of his arrival. He was, however, pursued, but not overtaken. Still he prosecuted his investigations. At Toulon he met

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with an interesting individual who had been confined to the galleys forty-two years for a trivial and boyish offence, when only fourteen years of age, but who had learned in his confinement to read that Sacred Record which, through the tender mercy of Him before whom the sorrowful sighing of the captive ever comes with effect, had made known to him

"A liberty, unsung
By poets, and by senators unpraised;
A liberty of heart derived from Heaven,
Which whoso tastes can be enslaved no
more."

Howard, by his conduct in reference to the prisoners of war at Dunkirk, and his exposure of the Bastille, was an old enemy of the French government; but he was so happy as to escape their pursuit of him, and to accomplish the object of his visit to France in obtaining some plans of jails, which he carried off with him. From Nice he passed to Geneva and Leghorn. At the former place he was much amused with the mode in which the benefactors to the hospital were honoured. Their statues were placed with such a precise reference to the amount of their benefactions, that a person who had given 90,000 crowns, had one of his legs under the chair in which a bequest of 100,000 would have fairly seated him. At Leghorn he obtained some important plans. At Rome he had an audience of the pope, "the dignified but unfortunate Pius VI." The account of their interview is creditable both to the pope and the philanthropist.

"Mr. Howard was privately introduced, when the ceremony of kissing the pope's toe, indeed every ceremony of every kind, was dispensed with; as the independence, as well as piety, of our illustrious countryman's character would never have permitted him to prostrate himself before a fallible mortal like himself. At parting, however, his holiness laid his hand upon his heretical visitor's head; at the same time good-humouredly observing, 'I know

you Englishmen do not mind these things, but the blessing of an old man can do you no harm : and I am persuaded that the spirit of Howard was too catholic to hold the benediction of such an old man in light esteem ; not on account of the dignity of his station, but of the solidity of his virtues." pp. 424, 425.

He afterwards proceeded to Naples and Malta, and thence to Smyrna, and "the Cities of the Plague." In the English Factory at Smyrna, he had an opportunity of attending public worship on Sunday ; a privilege which he says he did not enjoy at any of the hotels of our ambassadors. We cite this remark, in order to call the attention of our readers to what follows, reflecting not only the greatest honour on the decided piety and fearless independence of Howard's character, but conveying a most wholesome and important suggestion.

" 'I take this occasion,' he observes, 'of mentioning a secret source of contagious irreligion, that most of our ambassadors have no chaplains, nor any religious service in their houses. With pain I have observed on Sundays, many of our young nobility and gentry, who are to fill eminent stations in life, instructed in their houses, by example at least (especially in Roman Catholic countries), to make the Lord's day a season of diversion and amusement. How have I been mortified by the comparison, when after calling at their hotels, I have seen, upon my return from thence, the chapels of the Spanish and French ambassadors crowded' " p. 433.

At Constantinople, Mr. Howard greatly distinguished himself by a display of his medical skill, in successfully prescribing for the daughter of a Turk high in office at the Porte. The delighted father pressed him to accept a purse of 2000 sequins (about 900*l.*), but he refused ; adding, however, that a plate of grapes from his garden would prove acceptable. Of course he was regularly supplied with the finest fruit while he remained in the neighborhood.

Shortly afterwards Mr. Howard again set sail for Smyrna. His

voyage gave rise to the display of his coolness and presence of mind, in two remarkable circumstances. The first was on occasion of the captain of the vessel bringing to him a man who complained of sickness, and which, on examination, Howard discovered to be the plague, by the black spot behind the ear ; but cautiously abstained from giving the alarm, pursuing only such plans as to keep the man separate from the crew till he died. The other instance was his undertaking, when attacked by a piratical corsair, a principal part of the defence of the vessel ; and actually himself pointing a large cannon, the only one on board, with so much judgment and effect that the corsair was beaten off.

On his arrival at Venice, he was compelled to submit to quarantine, and found the apartment appropriated to his use so infected and unwholesome that he was fast losing his appetite ; when, by the simple expedient of whitewashing the walls, which he could not however accomplish without stratagem, he removed the contagion. While here, two circumstances were brought to his knowledge, which occasioned him much affliction ;—the first, the intention of erecting a statue to his honour ; the second, the misconduct of his son. The latter circumstance we pass over in silence, as perhaps it may be in part attributed to the first influence of the malady which afterwards deeply affected his mind. The former was a brilliant testimony to Howard's merit, proceeding as it did from individuals the most dignified by wealth, by character, and by talents ; but it was so foreign and revolting to the humble feelings of the philanthropist, that, in consequence of his most earnest entreaties, it was abandoned. He calls it, in his letters, a hasty and disagreeable measure, and says, "It wounds me sadly. Alas, what a mixture of sin and folly there is in our best performances ! Such praise is highly displeasing to a thinking

mind." "I hope I have drunk into the spirit of one of my most admired characters, Mr. Scougal, who, on his death-bed, said to his friends, 'If you have the charity to remember me in your prayers, do not think me a better man than I am, but look upon me, as indeed I am, a most miserable sinner.'"

The restoration of his liberty, at the expiration of his quarantine, was employed by Howard in visiting the prisons and galleys at Venice. The two following instances exhibit the despotism of the Venetian government at that period.

"A German merchant, happening to be at Venice on business, supped every night at a small inn, in company with a few other persons. An officer of the state inquisition came to him one evening, and ordered him to follow whither he led, and to deliver to him his trunk, after having put his seal upon it. The merchant asked why he must do this; but received no answer to his inquiry, except by the officer's putting his hand to his lips as a signal for silence. He then muffled his head in a cloak, and guided him, through different streets, to a low gate which he was ordered to enter; and, stooping down, he was led through various passages under ground to a small, dark apartment, where he continued all that night. The next day he was conducted into a larger room hung with black, with a single wax light, and a crucifix on its mantle-piece. Having remained here in perfect solitude for a couple of days, he suddenly saw a curtain drawn, and heard a voice questioning him concerning his name, his business, the company he kept, and particularly whether he had not been, on a certain day, in the society of persons who were mentioned, and heard an abbé, who was also named, make use of expressions now accurately repeated. At last he was asked if he should know the abbé if he saw him; and on his answering that he should, a long curtain was drawn aside, and he saw this very person hanging on a gibbet. He was then dismissed. The other circumstance, or rather combination of circumstances, happened but a short time before Mr. Howard's visit, to a senator of this arbitrary republic. Called up from his bed one night by an officer of this same inquisition, and commanded to follow him, he obeyed the summons, and found a gondola waiting near his door, in which he was rowed out

of the harbour to a spot where another gondola was fastened to a post. Into this he was ordered to step, and the cabin door being opened, he was conducted into it, and as a dead body with a rope about its neck was shewn to him, he was asked if he knew it. He answered that he did, and shook through every limb as he spoke; but he was then conveyed back to his house, and nothing more was ever said to him upon the subject. The body he had seen was that of the tutor to his children, who had been carried out of his house that very night, and strangled." pp. 457, 458.

It is not to be wondered at that this people should not have been able to comprehend the voluntary privations and singular plans of Mr. Howard.

At Vienna, the emperor desired an interview with him; and the bold and fearless expression of his opinions exhibited, as usual, the philanthropist's character.

"It was in a little apartment, up three pair of stairs, that our illustrious countryman received, through his minister, Count Kaunits, an intimation from the emperor, that he should be pleased by a visit from him; to which he returned for answer, that he was sorry that his intention of leaving Vienna on the next morning would prevent him the pleasure of waiting upon his majesty. He then received a second message through the ambassador from his own court, informing him that the emperor would receive him at the earliest hour he chose to name before his departure; and then, after the conversation already detailed, he named nine o'clock for the interview. Punctually at that hour he was announced at the palace, and was ushered into an apartment resembling a counting-house, where he found the emperor, attended by a single secretary. He was desired to step into another room, so plainly furnished that it had neither looking-glass nor chair. Hither his imperial majesty immediately followed, and soon directed the conversation into the channel he wished it to take, by asking his visitor's opinion of his new military hospital. Before he returned an answer to this question, Mr. Howard begged to know whether he might speak freely what he thought; and being assured that he might, he replied, 'I must then take the liberty of saying, that your majesty's military hospital is loaded with defects. The allowance of bread is too small: the apartments are not kept clean, and are also, in many respects,

ill-constructed. One defect particularly struck me: the care of the sick is committed to men who are very unfit for that office, especially when it is imposed upon them as a punishment, as I understand to be the case here.' To these free observations, the emperor replied, that, 'as to the bread, the allowance was the same as that of every other soldier, a pound per day; to which our philanthropist unceremoniously rejoined, that it was not sufficient for a man who was obliged to do any kind of work, or who was recovering from sickness, being barely adequate to the support of life.' The next question was concerning the new tower for lunatics, of whose condition Mr. Howard briefly observed, 'by no means such as I could wish: it is too confined, and not properly managed.' He then particularized several defects; for which purpose he had taken his notes with him. Next of prisons:—here he hesitated, as if afraid of having said too much, and apprehensive of giving still greater offence by what he was about to utter. 'Speak without fear,' said the emperor, on observing this hesitation. 'I saw in them, then,' said his faithful and his fearless monitor, 'many things that filled me with astonishment and grief. They have all dungeons. The torture has been said to be abolished in your majesty's dominions: but it is only so in appearance; for what is now practised is in reality worse than any other torture. Poor wretches are confined twenty feet below ground, in places just fitted to receive their bodies; and some of them are kept there for eighteen months. Others are in dungeons, chained so closely to the wall that they can hardly breathe. All of them are deprived of proper consolation and religious support.' Here the monarch seemed to feel some uneasiness, and abruptly said, 'Sir! in your country they hang for the slightest offences.' 'I grant,' replied Mr. Howard, 'that the multiplicity of her capital punishments is a disgrace to England: but as one fault does not excuse another, so neither in this case is the parallel just; for I declare that I would rather be hanged, if it were possible, ten times over, than undergo such a continuance of sufferings as the unhappy beings endure who have the misfortune to be confined in your majesty's prisons.' Resuming the thread of his discourse where it had been so suddenly broken off, he thus continued his remonstrance in behalf of the violated rights of humanity:—'Many of these men have not yet been brought to trial;

and should they be found innocent of the crimes laid to their charge, it is out of your majesty's power to make them a reparation for the injuries you have done them; for it is now too late to do them justice, weakened and deranged in their health and faculties, as they are, by so long a solitary confinement.' He then objected to the allowance of bread to the convicts condemned to clean the streets; and in order to touch his majesty by the point of honor, told him how excellent, in this respect, were the regulations of the Prussian hospitals and prisons. The next topic of conversation was work-houses. 'In them, too,' said our philanthropist, 'there are many defects. In the first place, the people are obliged to lie in their clothes, a practice which never fails to produce distempers in the end: secondly, little or no attention is paid to cleanliness: and, thirdly, the allowance of bread is too small.' 'Where,' asked his majesty, 'did you see any better institutions of this kind?' 'There *was* one better,' replied the hero, ('for how much more,' observes Dr. Brown, in relating the particulars of this interesting interview, 'is this title due to such characters, than to those who drench the earth with blood!') 'at Ghent; but not so now! not so now!' At this the emperor started, and seemed a great deal shocked; but he had magnanimity enough to take the bold reprover of his conduct by the hand, as he had done more than once during the preceding part of their discourse, and, on his taking leave, thanked him most cordially for his advice. On the next day, he told our ambassador that his countryman was without ceremony or compliment, that he liked him the better for it; adding, moreover, that he should follow some of his recommendations, others he should not. 'Conviction,' remarks Dr. Brown, 'dictated the first of these resolutions: pride had probably some share in the second.' From the impression which he evidently saw that some parts of his discourse had made upon the mind of his imperial auditor, our benevolent countryman was induced to remain a day or two longer in the capital of his dominions, to ascertain what practical effects it would produce; and he had the satisfaction to know, before he left Vienna, that orders had been issued for amending, in many particulars which he pointed out as defective, the regulations of the prisons and charitable institutions of that city, especially by the speedy trial of such of the prisoners in the dungeons as had not yet been tried, and the immediate release

of others against whom no further proceedings were to be instituted. During this protracted stay, the very gracious reception which he had experienced from the emperor rendered the sycophants of his court anxious to pay him every attention, and none more so than the vain governor of Upper Austria, with his still vainer countess, who (as they thought) honoured him by a visit. The former, in a tone of hauteur, rather than in that which the spirit of philanthropy would have dictated, inquired into the state of the prisons in the government to which he had recently been appointed. 'The worst in all Germany,' said Howard, without a moment's hesitation, 'particularly in the condition of the female prisoners; and I recommend your countess to visit them personally, as the best means of rectifying the abuses in their management.' 'I!' said she haughtily, 'I go into prisons!' and Mr. Howard told Dr. Lettsom, as he related to him this singular conversation, that she so rapidly descended the staircase with her husband, that he was afraid some accident would befall them before they got into the street. Yet, notwithstanding the precipitancy of their retreat, the indignant philanthropist called after her, in a loud tone of voice, 'Madam remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated.'" pp. 467—470.

After his return from the inspection of the lazarettos on the continent, Mr. Howard undertook and effected his sixth and seventh journeys to Ireland; a fifth to Scotland; and a fourth general inspection of the jails of England. We do not observe any very particular occurrences in the account of these journeys. They detail the same discoveries of misery and oppressions of cruel bondage as before, except in such places as he had already visited and reformed. It is astonishing that, up to so late a period as this, and after so many efforts had been made to expose them, so many shameful practices still existed in many of the English jails. The "deep dug dungeon, damp and drear," was still to be met with; and all its gloomy horrors, before which death itself would have been preferred, were continually distressing the eye of

Howard. Some of them, like the dungeon of Chillon, celebrated in Lord Byron's lines, received no light,

"Save from some dull imprisoned ray,
A sun beam, which had lost its way,
And through the crevice, and the cleft
Of the thick wall was fallen and left,
Creeping o'er the floor so damp,
Like a marsh's meteor lamp."

Having accomplished these visits, Howard published at Warrington, as before, by the assistance of Dr. Aikin and others, his account of the principal lazarettos of Europe. He bestowed upon it the greatest pains, as he did upon every thing which he undertook.

His own religious state was progressively maturing in excellence, while he was prosecuting for the sake of others these labours of mercy. The reason which he gave to a person who expressed surprize at his interesting himself so much about such depraved characters as prisoners generally were, was the appropriate answer of a humble Christian: "I consider that, had it not been for Divine grace, I might have been myself as abandoned as they are."

Mr. Howard's reputation was now attracting the attention of almost every person in every class of society. The Legislature commended, admired, and adopted his plans; the Muse exalted his virtues; and all were emulous of acknowledging his rare and disinterested worth. The following visit paid to his house, during his absence, illustrates the character of that eccentric individual Lord Monboddo.

"Whilst engaged in one of his last journeys in England, 'a very respectable man, on horseback, with a servant, stopt,' says his biographer, 'at the inn nearest Mr. Howard's house at Cardington, and entered into conversation with the landlord concerning him. He observed, that characters often appeared very well at a distance, which could not bear close inspection: he had therefore come to Mr. Howard's residence, in order to satisfy himself concerning him. The gentleman then, accompanied by the innkeeper,

went to the house, and looked through it, with the offices and gardens, which he found in perfect order. He next inquired into Mr. Howard's character as a landlord, which was justly represented; and several neat houses which he had built for his tenants were shewn him. The gentleman returned to his inn, declaring himself now satisfied with the truth of all he had heard about Howard. This respectable stranger was no other than Lord Monboddo; and Mr. Howard was much flattered with the visit, and praised his lordship's good sense in taking such a method of coming at the truth, since he thought it worth his trouble." pp. 533, 534.

The following instance of Howard's kind concern for his poorer neighbours, is very characteristic; and if the real pleasure it gave his own mind could be ascertained, it might surely operate on the heart of many, even from a selfish motive, to indulge in the same luxury of benevolent kindness.

"During his absence from England, a journeyman wheelwright had succeeded his master in his shop at Cardington, and had also taken a young woman of the village for his wife. In taking a walk through the neighbourhood of his once happy, but now cheerless, dwelling, to inquire after the health and circumstances of his old acquaintance, and the numerous dependents on his bounty, amongst the cottages of his tenants, Mr. Howard entered that of the newly married wheelwright, whom he thus addressed:—'If I had been at home at your marriage, I should have made you a wedding present; and you shall not lose it now, though it shall be a gift to your wife, and not to yourself. Come to my house to-morrow morning, and you shall know what it will be.' On returning home, he asked his bailiff which was the best cow in his farm-yard, and on its being pointed out, directed it to be driven, on the next morning, to the wheelwright's house. 'But no,' he immediately added, 'the poor fellow has nothing to keep her on this winter: we will keep her for him till she has calved.' This was accordingly done; and in the spring this industrious mechanic's wife was made happy in the possession of a fine cow and calf, of which her husband and herself were the owners; at his decease, doubly valuing their gift from the veneration in which they held the character of the giver. The memory

of his virtues still lives, indeed, in the hearts of these, and many other recipients of his bounty; nor less fondly is it cherished by the survivors of the large circle of friends whom his kindness and hospitality gathered round him when at home, and in whose prosperity he took the deepest interest when separated by distance from the society and the converse which he loved. In that circle several persons were included, whose situation in life was greatly inferior to his own, but the excellence of whose character recommended them to his notice." pp. 535, 536.

We alluded to the extracts from his private journals, as unfolding the peaceful and devout state of his mind. Some passages contain so solid and accurate an estimate of 'the things that are seen,' with 'the things that are not seen,' the possessions of time with the anticipated glories of eternity, that we perceive in them at once a satisfactory reason for all that Howard was influenced both to perform and to endure. We transcribe the following.

"God considers what weak creatures we are; therefore gives us every motive to do good."

"An approving conscience adds pleasure to every act of piety, benevolence, and self-denial. It inspires serenity and brightens every gloomy hour, disarming adversity, disease, and death. Is it my ambition to put on the Lord Jesus? 'to have the same mind in me which was also in him?'"

"The peculiar doctrines of Christianity, the degradation of human nature, our inability to restore ourselves,—our need of a Mediator, and of Divine aid, are doctrines which strike at the root of *pain glory*. We are justified by faith, by the grace of God, through the redemption that is in Jesus Christ. Where then is boasting? it is excluded. Romans iii. 27.—Aim at what is praise-worthy, and then at the approbation of God, who alone is an impartial infallible Judge. Let it be my earnest inquiry, how I shall best serve God in the station which he has assigned me."

"Ease, affluence, and honours are temptations, which the world holds out: but remember 'the fashion of this world passeth away.' On the other hand, fatigue, poverty, sufferings, and dangers, with an approving conscience. O God! my heart is fixed trusting in Thee! *My God!* O glorious words! there is a trea-

sure ! in comparison of which, all things in this world are dross.

"Sunday Evening, 15 March 1789.

"Our superfluities, should be given up for the convenience of others ;

"Our conveniences should give place to the necessities of others ;

"And even our necessities give way to the extremities of the poor.

"Oh God ! May the angel which conducted the Israelites through the desert, accompany and bless me !

"In all my dangers, and difficulties, may I have full confidence in that unseen Power, to believe in hope, as the Lord orders all things. Therefore I leave every thing to him, trusting he will always give his angels charge concerning me ; and then I am equally safe in every place ; therefore I will fear no evil, for Thou art my God." pp. 538—540.

The conclusion of the eleventh chapter contains some excellent and scripturally devout prayers, which have been transcribed from his memoranda books : they were probably intended to be used in his family.

Howard made a seventh and last journey to the continent. It might have been supposed that his former labours in the cause of humanity were sufficient for a man in his sixty-second year ; and that, in exposing himself to the fatigues and perils of another journey, he was wanting in a prudent regard to his own valuable life : but Howard thought otherwise, and satisfied, on mature deliberation, that he should be able, by another visit to the prisons of the continent, to add materially to his publication on the lazarettos, he repelled the imputation of rashness and inconsideration, as one to which his character gave no sanction, and resolved to prosecute his plans. His mind seems to have been deeply impressed with an idea that this visit to the continent would be productive of serious consequences to his health, and that he should not return to his native land : but his feelings and his firmness resembled those of the celebrated Roman, though with a purer motive : "It is necessary I should go : it is not necessary I should live." He would say to his friends, "It is as near to heaven

from Grand Cairo, as from London." "If we meet again here, may we be nearer heaven ; if in another world, may it be in heaven."

Before he set out, he made a will, which contained numerous charitable bequests. Among these his favourite scheme of prison amelioration was not forgotten. Besides 100*l.* to be distributed at the discretion of his executors, amongst poor prisoners, he bequeathed 500*l.* to any society which might be formed within three years after his death for the purpose of following up the plans suggested in his works. He also directed, that in case a funeral sermon were preached for him, it should be from the last verse of the seventeenth Psalm. That text, said he, is the most appropriate to my feelings of any I know : for I can indeed join with the Psalmist in saying, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." He, however, laid a most express charge on his friend, and exacted from him a most solemn promise, that in the sermon he might preach he would not enter into any particulars of his life and actions. The evening before his departure for the continent, he walked with his old gardener, in the beautiful fir-walk in his garden, and gave him directions in what manner he would have every thing kept up during his absence ; as, he said, if he returned he should end his days in that retirement. On the 4th or 5th of July 1789, he quitted the shores of England, never more to return. He reached Amsterdam on the 7th. At Utrecht, whither he next proceeded, he had much conversation with a Dr. Loten, who had formerly been the governor of Ceylon ; and to him Mr. Howard explained that the chief motive of his undertaking this last journey, was his wish to acquire the most accurate information possible relative to the plague, the best mode of treating it, its nature, and the possibility of cure or prevention. He had collected various opinions

on the subject; and it was to satisfy himself respecting these, that he was now on his way to those parts of the globe where this pestilence reigns in all its horrors. He stated, that he went in a spirit of calm reliance on the protection of a gracious Providence, which had preserved him hitherto; and that if his life was spared, he hoped to render a lasting benefit to his suffering fellow-creatures. He passed onward through Osnaburgh, Hanover, and Brunswick, where the torture was still in existence, to Berlin, where it had not, as he rejoiced to find, been inflicted for six and thirty years. Passing through Königsberg and Courland, and inspecting the prisons at every place, he entered the vast dominions of Russia by Riga. Whilst here he renewed his covenant with God; which had been originally framed in the year 1766, and was now deliberately confirmed, after twenty-three years had elapsed to give strength and maturity to his opinions.

From Riga he advanced to St. Petersburg, and there re-inspected all the prisons which he had visited eight years before, and also all the hospitals. He found much to gratify, but much also to distress him. He then advanced to Moscow, and expressed the greatest sorrow at the miserable condition in which he found the sufferers in the prisons and hospitals there. It was his intention to go from that city through Poland into Hungary and Turkey; and, in the view of this long and perilous journey, he writes, that "his spirit did not at all fail him; and that he would readily endure any hardships, and encounter any dangers, to be an honor to his Christian profession." From this route, however, he was diverted by the commiseration which he felt for the wretched condition of the sick soldiers in the Russian military hospitals; to investigate and relieve whose distresses he traversed the deserts of Tartary to the confines of

the Euxine sea. Fevers and other diseases were making most rapid devastation among these poor unhappy beings; and Howard was enabled to trace them to their very natural causes, bad food, and excessive fatigue and filth. Some idea of the extent of the mischief may be acquired, from the circumstance, that 70,000 recruits had perished in the preceding year, and numbers were still continuing to drop.—Whilst at Cherson fulfilling these duties of compassion, his benevolent heart was much revived by the intelligence that reached him of the destruction of the Bastille: he could not but think, and with considerable reason, that the publication of his exposure of that iniquitous institution had contributed to hasten its downfall. With a sparkling eye he read the communication; and remarked, that, should he live to return to England, he would endeavour to visit the ruins of that fearful edifice. Cherson, however, was to be memorable in Mr. Howard's history for a more important event than the receipt of this intelligence. It was here that this distinguished man was seized with the illness which terminated in his death. How well he was prepared for this solemn summons, will appear from the following sentences near the close of his journal.

"I am a stranger and pilgrim here; but, I trust, through grace, going to a land peopled with my fathers and my kindred, and the friends of my youth. And I trust my spirit will mingle with those pious dead, and be for ever with the Lord."—p. 584.

The circumstances which led to this melancholy event have been fully detailed by Dr. Aikin; and more recently in a very interesting account written by Dr. Clarke, the traveller, who visited the spot. They are shortly these: Cherson, during Mr. Howard's stay there, was a scene of great festivity owing to some masked balls which the Russian military gave to celebrate their triumphs at Bender. Many of the at-

tendants at these amusements were afflicted with an infectious fever which had been brought by the military from Bender. Among the sufferers was a young lady residing about twenty-four miles from Cherson, whom Howard was prevailed upon by the earnest entreaties of her friends, who placed the greatest confidence in his medical skill, to go and see. This he did and prescribed for her; and on paying a second visit, in the midst of severe weather, he was thought to have received the infection. The young lady died on the following day, and he returned to Cherson. The account of his last sickness and death is too interesting to be omitted.

"A day or two after his return to Cherson, he went to dine with Admiral Mordvinof, who lived about a mile and a half from his lodgings. He staid later than usual, and, when he returned, found himself unwell, and thought he had something of the gout flying about him, being subject to the attacks of that disease from an early period of his life. He immediately took some *sal volatile* in a little tea, and thought himself better, until three or four o'clock on the following morning, when feeling not quite so well, he repeated his former dose. Soon after his usual hour he got up and walked out, but, finding himself worse, soon returned home and took an emetic, which did not prevent a violent attack of fever, on the following night; to arrest whose progress he had immediate recourse to his favorite remedy of James's powders, which he regularly took every two or four hours, till Sunday the 17th; for though, as soon as he was acquainted with his illness, Prince Potemkin kindly sent his physician to attend him, his own prescriptions were never interfered with during this period, in which he continued to be perfectly sensible and collected, except that, on the 12th, he had a kind of fit, in which he suddenly fell down; his face became black; his breathing difficult; and he remained senseless for half an hour. On the 17th the fit was repeated; but, as in the former instance, the insensibility which it occasioned was but of a very short continuance; and it was probably at about this period of his illness, or perhaps a few days earlier, that he thus recorded, in one of his memorandum-books, the grateful sense he entertained of the mercies he had recei-

ved at the hands of the Lord, in seasons that were past, and of his ardent desire to be enabled to put his trust and confidence in him for the future. 'May I not look on present difficulties, or think of future ones in this world, as I am but a pilgrim or way-faring man, that tarries but a night. This is not my home: but may I think what God has done for me, and rely on His power and His grace; for His promise, His mercy endureth for ever: but I am faint and low, yet I trust in the right way, pursuing though too apt to forget my Almighty Friend and my God.'

"Oh! my soul, remember and record how often God has sent an answer of peace, mercies in the most seasonable times; how often, better than thy fears, exceeded thy expectations. Oh, why should I distrust this good and faithful God! In his word, He has said, 'In all thy ways acknowledge Him, and He will direct thy path.' Lord, leave me not to my own wisdom, which is folly: nor to my own strength, which is weakness. Help me to glorify Thee on earth, and finish the work Thou givest me to do, and to Thy name alone be all the praise.' The latter of these pious reflections and devout aspirations is inscribed upon the cover of the book; and beneath it, evidently written at a somewhat later period, are two short sentences bearing his dying testimony to his belief in the doctrines which had formed so prominent a feature in his creed through life, and which led him to place his firm and sole dependence for salvation on the Rock of Ages,—in the hour of death. 'Oh! that the Son of God may not die for me in vain.' 'I think I never look into myself but I find some corruption and sin in my heart. O God, do thou sanctify and cleanse the thoughts of my depraved heart.' In the middle of a page, of another still remaining in pencil, he has traced in ink the following sentence in his notes of one of Dr. Stennet's sermons, strikingly characteristic of his feelings at the near approach of his own dissolution: 'It is one of the noblest expressions of real religion to be cheerfully willing to live or to die, as it may seem meet to God.' On the inside of the cover of the book he has written the following sentence, rendered doubly interesting from its being, in all probability, the last the hand of Howard ever traced:—'Oh, that X may be magnified in me either by life or death!'

"Thus fully preparing himself for a change which was now rapidly approaching, on the 18th of January, the symptoms of this great and good man's disease began to assume a still more alarming ap-

pearance; for he was seized with a violent hiccupping, which continued the next day, until it was somewhat allayed by musk draughts, administered by direction of his medical attendant. Whilst in the enjoyment of health it had been Mr. Howard's frequent, indeed his almost daily custom, at a certain hour, to visit his friend Admiral Priestman, who resided at Cherson, and who, on finding that he failed in his usual calls, went some few days after he had been totally confined to his house, to see him; when he found him weak and ill, sitting before a stove in his bed room. On inquiring after his health, he replied that his end was approaching very fast; that he had several things to say, and thanked him for having called. The Admiral, concluding, from his answers, that he was in a melancholy mood, endeavoured to turn the conversation; imagining the whole, or the principal part of his disorder, might be the mere effect of low spirits. Mr. Howard, however, assured him that it was not; and added, in a very impressive, yet cheerful manner, 'Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling upon death, but I entertain different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other. I am well aware that I have but a short time to live: my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food, and drinking wine, I might perhaps, by altering my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist upon vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment,—and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers:—then, turning from that subject, he spoke of his funeral, and cheerfully gave directions where he would be buried. 'There is a spot,' said he, 'near the village of Dauphigny; this would suit me nicely: you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid: but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten.' Having given these directions, he was desirous that no time should be lost for securing the

object of his wishes; for which purpose, the Admiral soon afterwards, though very reluctantly, left the house, and he had not been gone long, ere a letter was brought to Mr. Howard from a friend in England, who had lately seen his son at Leicester, and expressed his hopes that, on his return, he would find him considerably better. When this pleasing account was read to him by his servant, for he was too ill to read it himself, it affected him very sensibly; and his expressions of the delight it afforded him were peculiarly strong. Amongst other things, he repeatedly desired Thomasson, should his son, by the blessing of God, ever be restored to his reason, to tell him how much and how fervently he had prayed for his happiness, during an illness which he was now most firmly convinced would be his last. He also observed to him, in reference to the spot he had selected for his grave,—and which he probably was induced to choose, in preference to any other in the neighbourhood, from its being situated in the grounds of a French gentleman, who had shewn him many acts of kindness,—that he should be at the same distance from heaven there, as if brought back to England; adding; that he had long felt no other wish for life, but as it afforded him the means of relieving the distresses of his fellow-creatures. When his friend returned to him with the intelligence that he had executed his commission respecting the place of his interment, his countenance brightened; a gleam of satisfaction came over his face; and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read which communicated the improvement in his son's health; and, when he had read it, he turned his languid head on the pillow, and asked, 'Is not this comfort for a dying father?' He then expressed great repugnance to being buried according to the rites of the Greek Church; and begged the Admiral not only to prevent all interference on the part of the Russian priests, but himself to read the burial service of the Church of England over his body, which was the last request he ever made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to speak for an hour or two previous to his decease. Still, however, he was sensible for a while; as, on being requested to let the physician be sent for, who was then at some little distance from his residence, he nodded his head by way of assent, though it was too late, as, before he could arrive, the rattling in the throat had begun, and

he soon afterwards breathed his last, at about eight o'clock in the morning of the 20th of January, 1790." pp. 586—590.

Such remarks his biographer, were the closing scenes of the existence of John Howard the philanthropist, who fell a victim to a humanity which had led him to a distance of 1500 miles from his home. Yet he died not among strangers. Every one esteemed and loved him; and the testimonies of respect which were called forth from all classes of the people among whom he died were only equalled by the general lamentation of his fellow-countrymen. His funeral was attended by every mark of respect; and Dr. Clarke says, that a small brick pyramid marks the spot where his ashes rest. The village church of Cardington contains the simple tablet and inscription which we noticed before as the special selection of Mr. Howard himself; but this did not satisfy the public, and accordingly the celebrated statue by Bacon was placed to his memory in the cathedral church of St. Paul, which was then first made a receptacle for the monuments of those whose heroism, benevolence, or distinguished attainments had earned for them their country's gratitude and love.—Thus terminates the history of this extraordinary man. The laborious production of his biographer is completed by a comprehensive view of his habits, his person, and his general character. Of course, the well known and admirable sketches of the chief features in that character, those of coolness, intrepidity, zeal, and benevolence, from the masterly pens of Foster and Chalmers, have been incorporated into this survey. We do not know that much needed to be added to them, for the habits and character of the philanthropist are sufficiently developed by the facts recorded in the volume; but what might be wanting Dr. Brown has supplied, having delineated him in

every relation, social or public, which he sustained through life.

One concluding observation we cannot restrain, in reference to the visit which Mr. Howard paid to the thousands of prisoners in so many jails of so many countries. It may be an observation which the occurrences of more modern days may have dictated to us; but still Christian principle is the same in every age. It has occurred to us, then, as a matter of some surprize, that so much of effort should have been made merely for bodily comfort and advantage, and so much money expended upon the liberation of the imprisoned captive, and scarcely an effort of any kind, or a gift of any sort made, or at least mentioned, for the communication of the "liberty of the children of God." We hear of no Bibles given to the prisoners, no religious tracts or books, nor even a serious Christian admonition; and though we are quite aware that it has been only of late years that facilities have been multiplied sufficiently to meet, in any adequate degree, the necessities of so many thousands faint and perishing for the bread of life, yet there were at all times means of this description to be procured in some way and some proportion; and we feel considerable surprise and regret that opportunities so favourable for the employment of these means should ever have been lost.

Howard's life was, in the highest view, eminently felicitous. Full of pain and peril truly was it, and abundant in privation: but if "it is more blessed to give than to receive;" if it yields joy to be the instrument of materially diminishing the mass of human misery, and adding to the mass of human happiness; if the sentiment of Cicero be characterized as much by truth as elegance, "*Nihil est tam regium, tam liberale, tamque munificum, quam opem ferre supplicibus, excitare afflictos, dare salutem, liberare periculis homines*;" then was Howard's truly a digni-

fied and a delightful career. Great must have been his joy of whom it could be said, that "he never took a ride without having the satisfaction of learning that he had before his return contributed in some way to make a fellow creature happy;" and the very object of whose accumulated toils and labours, in every part of Europe, was to pour comfort over the waste places of misery, and shed satisfaction and joy in the midst of suffering and grief; and who has acquired a more honourable name than the "just" or the "judicious," in that of "the Philanthropist."

Sermons preached in St. John's Church, Glasgow. By THOMAS CHALMERS, D. D. GLASGOW, 1823. pp. 446.

THERE are few persons, we believe, in the intelligent and Christian part of our population, who will not rejoice to hear of a new volume of sermons from the pen of Dr. Chalmers. Notwithstanding certain peculiarities in his style to which a southern taste has some difficulty in accommodating itself (but which we are happy to find, are much less conspicuous in this volume than in the author's former publications); an occasional carelessness of expression which seems to indicate the want of careful revision, and an uncompromising assertion of sentiments which do not universally harmonize with those of many among his readers; there is, nevertheless, in this very able writer such an energy and strength, such a felicity of illustration, such a commanding view of his subject, and such impressiveness of appeal, that the man who, in perusing his discourses, can pause to fight with him frequent battles either of principle or of taste, may reasonably suspect himself of deficiencies more important than can be compensated either by nice taste or sensitive orthodoxy. The office of a critic must sometimes

impose upon him a task which, in reading solely for his own improvement, he would instantly cast aside. Instead of suffering himself to be carried away by the magical influence of the writer, he is required to check the current of his feelings; to be cool and cautious when his emotions would otherwise be strongly excited; and to yield no point, contrary to the decision of his own judgment, however authoritatively maintained or vehemently and eloquently enforced.

Greatly therefore as we are delighted with this excellent volume, and admirably as we think it calculated to serve the cause of true piety, we are not disposed to adopt the language of indiscriminate approbation; but whether our hesitation on certain inferior matters be well-founded or not, the great principles of Christian faith and Christian practice, will remain secure on either supposition; and few indeed, if any, among those who find it easy to object to Dr. Chalmers on particular and comparatively unimportant points, can address themselves with energy like his to the heart and conscience.

The discourses in this volume amount to fifteen. We shall take some notice of each in its turn.

The first sermon is entitled, *The Constancy of God in his Works, an Argument for the faithfulness of God in his Word.* The text is Psalm cxix. 89—91.

After a striking illustration of the wonderful constancy of nature in all her works, and pointing out the evidence thus afforded of the wisdom and beneficence, and especially of the truth of the Creator, the preacher applies his argument to the stability of the word of God, with particular reference to the connexion between *sin and punishment*, and *between faith and salvation*. We subjoin two extracts.

"The doctrine that nature is constant, when thus related, as it ought to be, with the doctrine that God is true, might well strengthen our confidence in him anew

with every new experience of our history. There is not an hour or a moment, in which we may not verify the one—and, therefore, not an hour or a moment in which we may not invigorate the other. Every touch, and every look, and every taste, and every act of converse between our senses and the things that are without, brings home a new demonstration of the steadfastness of nature, and along with it a new demonstration both of his steadfastness and of his faithfulness, who is the Governor of Nature. And the same lesson may be fetched from times and from places, that are far beyond the limits of our own personal history. It can be drawn from the retrospect of past ages, where, from the unvaried currency of those very processes which we now behold, we may learn the stability of all His ways, whose goings forth are of old, and from everlasting. It can be gathered from the most distant extremities of the earth, where nature reigns with the same unwearied constancy, as it does around us—and where savages count as we do on a uniformity, from which she never falters. The lesson is commensurate with the whole system of things—and with an effulgence as broad as the face of creation, and as clear as the light which is poured over it, does it at once tell that nature is unchangeably constant, and that God is unchangeably true." pp. 31, 32.

"But there is another succession announced to us in Scripture, and on the certainty of which we may place as firm a reliance as on any of the observed successions of nature—even that which obtains between faith and salvation. He who believeth in Christ shall not perish, but shall have life everlasting. The same truth which God hath embarked on the declarations of his wrath against the impenitent, he hath also embarked on the declarations of his mercy to the believer. There is a law of continuity, as unailing as any series of events in nature, that binds with the present state of an obstinate sinner upon earth, all the horrors of his future wretchedness in hell; but there is also another law of continuity just as unailing, that binds the present state of him who putteth faith in Christ here, with the triumphs and the transports of his coming glory hereafter. And thus it is, that what we read of God's constancy in the book of nature, may well strengthen our every assurance in the promises of the Gospel. It is not in the recurrence of winter alone, and its desolations, that God manifests his adherence to established processes. There are many periodic

evolutions of the bright and the beautiful along the march of his administrations;—as the dawn of morn; and the grateful access of spring, with its many hues, and odours, and melodies; and the ripened abundance of harvest; and that glorious arch of heaven, which science hath now appropriated as her own, but which nevertheless is placed there by God as the unailing token of a sunshine already begun, and a storm now ended;—all these come forth at appointed seasons, in a consecutive order, yet mark the footsteps of a beneficent Deity. And so the economy of grace has its regular successions, which carry however a blessing in their train. The faith in Christ, to which we are invited upon earth, has its sure result, and its landing-place in heaven; and just with as unerring certainty as we behold in the courses of the firmament, will it be followed up by a life of virtue, and a death of hope, and a resurrection of joyfulness, and a voice of welcome at the judgment-seat, and a bright ascent into fields of ethereal blessedness, and an entrance upon glory, and a perpetual occupation in the city of the living God." pp. 48—50.

The title of the second sermon is, *The expulsive Power of a new Affection*, from John ii. 15; and the main design of it is to shew, that by the very constitution of our nature, the love of the world is not to be displaced from the heart by demonstrations of the world's vanity alone; but "by setting forth another object, even God, as more worthy of its attachment;" and inducing the mind to substitute this new affection for the old one.

The truth of this proposition is very satisfactorily established by Dr. Chalmers; and it proves at once the utter inefficacy of those pulpit disquisitions which aim at nothing more than to obliterate existing affections. The heart cannot remain unoccupied; and, in order effectually to remove the desires and regards which engage it, some new object must be presented which shall give them a new direction.

"This, we trust," says Dr. Chalmers, "will explain the operation of that charm which accompanies the effectual preach-

ing of the Gospel. The love of God, and the love of the world, are too affections, not merely in a state of rivalry, but in a state of enmity—and that so irreconcilable, that they cannot dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it, and thus reduce itself to a wilderness. The heart is not so constituted, and the only way to dispossess it of an old affection, is by the expulsive power of a new one. Nothing can exceed the magnitude of the required change in a man's character—when bidden, as he is in the New Testament, to love not the world; no, nor any of the things that are in the world; for this so comprehends all that is dear to him in existence, as to be equivalent to a command of self-annihilation. But the same revelation which dictates so mighty an obedience, places within our reach as mighty an instrument of obedience. It brings for admittance, to the very door of our heart, an affection which, once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world, it places before the eye of the mind, Him who made the world; and with this peculiarity, which is all its own—that in the Gospel do we so behold God as that we may love God. It is there, and there only, where God stands revealed as an object of confidence to sinners, and where our desire after him is not chilled into apathy by that barrier of human guilt which intercepts every approach that is not made to him through the appointed Mediator. It is the bringing in of this better hope, whereby we draw nigh unto God; and to live without hope is to live without God, and if the heart be without God, the world will then have all the ascendancy. It is God apprehended by the believer as God in Christ, who alone can dispossess it from this ascendancy. It is when he stands dismantled of the terrors which belong to him as an offended Lawgiver, and when we are enabled by faith, which is his own gift, to see his glory in the face of Jesus Christ, and to hear his beseeching voice, as it protests good will to men, and entreats the return of all who will to a full pardon, and a gracious acceptance; it is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerating bosom. It is when released from the spirit of bondage, with which love cannot dwell, and when admitted into the number of God's children, through the faith that is in Christ Jesus, the spirit of adoption is

poured upon us; it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach, of every other application." pp. 72—75.

The sermon thus beautifully concludes :

"Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it. Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society?—and, shrinking away from the desolation that was beyond it, would he not be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

"But if, during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there, a purer beauty rested upon every field, and a more heart-felt joy spread itself among all the families; and he could discern there, a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and

united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all;—could he further see, that pain and mortality were there unknown; and, above all, that signals of welcome were hung out, and an avenue of communication was made for him;—perceive you not, that what was before the wilderness would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses,—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.” pp. 87—89.

The third sermon exhibits “the sure Warrant of a Believer’s Hope,” deduced from the passage, “If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.”

Dr. Chalmers commences by an observation, which although most assuredly just, will probably not meet with universal approbation. From the circumstance of St. Paul being the most argumentative, and at the same time the most successful, of all the Apostles, he incidentally remarks, that argument is both a legitimate and powerful weapon in the work of making Christians; and his own discourses may be considered as generally framed in conformity with this supposition. It is no good sign, that many, who hold a fair place in what is called the Christian world, appear to make light of sound and scriptural argumentation. In their view, unless we greatly mistake the matter, it has too much the air of “carnal reasoning,” and gives an impression that appeals to the understanding are expected to do that which can be effected only by the Spirit of God. Between sound argument, however, founded upon a Scriptural basis, and pressed in a

Scriptural manner, and that reasoning which leaves out of sight the influence of Divine grace, and the operations of the Holy Spirit, there is a wide and essential difference; and meagre indeed will be the exhibition of Divine truth, and unimpressive the addresses from the pulpit, when the sickly taste which would renounce the argumentative method of St. Paul shall have seized the ministers of the Gospel, as it has taken possession of some among their hearers. It is not by the repetition of certain favourite expressions, nor by the mere iteration of certain doctrines of the Scriptures, however important in themselves, that those who look to the example of the great Apostle of the Gentiles, will expect their labours to be rendered successful; but by the legitimate use of *every* weapon which God has put into their hands; so that they may reach the understandings and consciences of men of every class, and, so far as in them lies, may give to the truths which they deliver their full effect.

Among modern divines, Dr. Chalmers is honourably distinguished for his adherence to this principle; and it is happily followed out in this discourse. The argument *a fortiori*, “an argument which affirms a thing to be true in adverse and unpromising circumstances, and therefore far more worthy of being held true in likelier circumstances,” is urged with much felicity of illustration and great impressiveness; and there are many persons, we think, who will rise from the perusal of this sermon with clearer views than they had before of the force of the Apostle’s argument in the text, and with an enlargement and confirmation of their Christian hope.

It will not, we trust, be ascribed to the love of objections, for their own sake, that we express a strong doubt about the propriety of the following sentiment: “Nor do we estimate aright what we owe of love and obligation to the Saviour, till we believe that the whole of

that fury which, if poured out upon the world, would have served its guilty generations through eternity—that all of it was poured into the cup of expiation.” (p. 106.) We see not the necessity for statements of this kind, and the justice of them is at least problematical. That our blessed Saviour, “by his oblation of himself once offered, made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,” is a doctrine which no man who admits the truth of the Scriptures will venture to deny; but we are not acquainted with any passage in the word of God which is equivalent in precision to that just cited from Dr. Chalmers: we know of none which will fairly and obviously bear out such an assertion. It is not in this way that the doctrine of the atonement is brought forward by the inspired writers: neither is it, we will venture to say, by this sort of calculation that men are usually led to those deep practical views which the devout Christian will seek ever to cherish, of “the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us.” The idea, to which we object, is not original: we have heard it repeatedly, but not generally from persons of the same class of mind with Dr. Chalmers; and the striking paragraph which we subjoin would have lost none of its impressiveness by a different termination.

“This argument obtains great additional force, when we look to the state of matters in heaven at the time that we upon earth were enemies, and compare it with the state of matters in heaven now that we are actually reconciled, or are beginning to entertain the offers of reconciliation. Before the work of our redemption, Jesus Christ was in primeval glory; and, though a place of mystery to us, it was a place of secure and ineffable enjoyment—insomuch, that the fondest prayer he could utter in the depths of his humiliation, was to be ta-

ken back again to the Ancient of days, and there to be restored to the glory which he had with him before the world was. It was from the heights of celestial security and blessedness that he looked with an eye of pity on our sinful habitation; it was from a scene where beings of a holy nature surrounded him, and the full homage of the Divinity was rendered to him, and in the ecstasies of his fellowship with God the Father, all was peace, and purity, and excellence; it was from this that he took his voluntary departure, and went out on his errand to seek and to save us. And it was not the parade of an unreal suffering that he had to encounter, but a deep and a dreadful endurance: it was not a triumphant promenade through this lower world, made easy over all its obstacles by the energies of his Godhead, but a conflict of toil and of strenuousness: it was not an egress from heaven on a journey brightened through all its stages by the hope of a smooth and gentle return; but it was such an exile from heaven as made his ascent and his re-admittance there the fruit of a hard-won victory. We have nothing but the facts of revelation to guide or to inform us; and yet from these we most assuredly gather, that the Saviour, in stepping down from the elevation of his past eternity, incurred a substantial degradation,—that when he wrapped himself in the humanity of our nature, he put on the whole of its infirmities and its sorrows—that for the joy which he renounced, he became acquainted with grief, and a grief too commensurate to the whole burden of our world’s atonement—that the hidings of his Father’s countenance were terrifying to his soul—and when the offended justice of the Godhead was laid upon his person, it required the whole strength of the Godhead to sustain it. What mean the agonies of the garden? What mean the bitter cries and complainings of abandonment upon the cross? What meaneth the prayer that the cup might pass away from him, and the struggle of a lofty resolution with the agonies of a mighty and unknown distress, and the evident symptoms of a great and toilsome achievement throughout the whole progress of this undertaking, and angels looking down from their eminencies, as on a field of contest, where a great Captain had to put forth the travailling of his strength, and to spoil principalities and powers, and to make a shew of them openly? Was there nothing in all this, do you think, but the mockery of a humiliation that was never felt—the mockery of a pain that was never suffered—the mockery of a battle that was never fought?

No, my brethren, be assured that there was, on that day, a real vindication of God's insulted majesty. On that day there was the real transference of an avenging hand, from the heads of the guilty to the head of the innocent. On that day one man died for the people, and there was an actual laying on of the iniquities of us all. It was a war of strength and of suffering in highest possible aggravation, because the war of elements which were infinite. The wrath which millions should have borne was all of it discharged. Nor do we estimate aright what we owe of love and obligation to the Saviour, till we believe that the whole of that fury, which, if poured out upon the world, would have served its guilty generations through eternity—that all of it was poured into the cup of expiation." pp. 103—106.

"The restlessness of Human Ambition" is the subject of the fourth sermon: in which the preacher, from Psalm xi. 1, and lv. 6, expatiates upon the perpetual tendency of man "not to enjoy his actual position, but to get away from it;" and hence deduces the excellency of religion, and its suitableness to his condition and his wants."

"What a curious object of contemplation to a superior being, who casts an eye over this lower world, and surveys the busy, restless, and unceasing operations of the people who swarm upon its surface! Let him select any one individual amongst us, and confine his attention to him as a specimen of the whole. Let him pursue him through the intricate variety of his movements, for he is never stationary; see him with his eye fixed upon some distant object, and struggling to arrive at it; see him pressing forward to some eminence which perpetually recedes away from him; see the inexplicable being, as he runs in full pursuit of some glittering bauble, and on the moment he reaches it, throws it behind him, and it is forgotten; see him unmindful of his past experience, and hurrying his footsteps to some new object with the same eagerness and rapidity as ever; compare the ecstasy of hope with the lifelessness of possession, and observe the whole history of his day to be made up of one fatiguing race of vanity, and restlessness, and disappointment;

'And like the glittering of an idiot's toy,
'Doth Fancy mock his vows.'

"To complete the unaccountable his-
CHRIST. OBSERV. No. 271.

tory, let us look to its termination. Man is irregular in his movements; but this does not hinder the regularity of nature. Time will not stand still to look at us. It moves at its own invariable pace. The winged moments fly in swift succession over us. The great luminaries which are suspended on high, perform their cycles in the heaven. The sun describes his circuit in the firmament; and the space of a few revolutions will bring every man among us to his destiny. The decree passes abroad against the poor child of infatuation. It meets him in the full career of hope and of enterprise. He sees the dark curtain of mortality falling upon the world, and upon all its interests. That busy, restless heart, so crowded with its plans, and feelings, and anticipations, forgets to play, and all its fluttering anxieties are hushed for ever." pp. 129, 130.

"What meaneth this restlessness of our nature? What meaneth this unceasing activity which longs for exercise and employment, even after every object is gained, which first roused it to enterprise? What means those unmeasurable longings, which no gratification can extinguish, and which still continue to agitate the heart of man, even in the fullness of plenty and of enjoyment. If they mean any thing at all, they mean, that all which this world can offer is not enough to fill up his capacity for happiness—that time is too small for him, and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatiate in a wider and a grander theatre—that a nobler destiny is reserved for him—and that to accomplish the purpose of his being, he must soar above the littleness of the world, and aim at a loftier prize.

"It forms the peculiar honour and excellence of religion, that it accommodates to this property of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects, which can fill and surpass the imagination—that it dignifies the present scene by connecting it with eternity—that it reveals to the eye of faith the glories of an unperishable world—and how, from the high eminences of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits." pp. 136, 137.

The first remark which occurs to us, on finishing the fifth sermon, entitled "*The transitory Nature of visible Things* is, that one half of

the text seems to be omitted. We have here only the clause, *The things which are seen are temporal*: the remaining clause, *but the things which are not seen are eternal*, forms one of the subjects considered in the discourse, and must originally, we imagine, have held a prominent place at the head of it.

We select the following paragraph on account of its useful practical tendency.

"All the descriptions we have of heaven in the Scriptures are general, very general. We read of the beauty of the heavenly crown, of the unfading nature of the heavenly inheritance, of the splendour of the heavenly city; and these have been seized upon by men of imagination, who, in the construction of their fancied paradise, have embellished it with every image of peace, and bliss, and loveliness; and, at all events, have thrown over it that most kindling of all conceptions, the magnificence of eternity. Now, such a picture as this has the certain effect of ministering delight to every glowing and susceptible imagination. And here lies the deep laid delusion, which we have occasionally hinted at. A man listens, in the first instance, to a pathetic and high-wrought narrative on the vanities of time; and it touches him even to the tenderness of tears. He looks, in the second instance, to the fascinating prospect of another scene, rising in all the glories of immortality from the dark ruins of the tomb; and he feels within him all those ravishments of fancy which any vision of united grandeur and loveliness would inspire. Take these two together, and you have a man weeping over the transient vanities of an ever-shifting world, and mixing, with all this softness, an elevation of thought and of prospect, as he looks through the vista of a futurity losing itself in the mighty range of thousands and thousands of centuries. And at this point the delusion comes in, that here is a man who is all that religion would have him to be—a man weaned from the littleness of the paltry scene that is around him—soaring high above all the evanescence of things present, and things sensible—and transferring every affection of his soul to the durabilities of a pure and immortal region. It were better if this high state of occasional impressment on the matters of time and of eternity, had only the effect of imposing the falsehood on others, that the man who was so

touched and so transported, had on that single account the temper of a candidate for heaven. But the falsehood takes possession of his own heart. The man is pleased with his emotions and his tears; and the interpretation he puts upon them is, that they come out of the fulness of a heart all alive to religion, and sensibly affected with its charms, and its seriousness, and its principle. Now, my brethren, I will venture to say, that there may be a world of all this kind of enthusiasm, with the very man who is not moving a single step towards that blessed eternity over which his fancy delights to expatiate." pp. 154—156.

"O, my brethren! we fear it, we greatly fear it, that while busied with topics such as these, many a hearer may weep, or be elevated, or take pleasure in the touching imagery that is made to play around him, while the dust of this perishable earth is all that his soul cleaves to—and its cheating vanities are all that his heart cares for, or his footsteps follow after." p. 157.

The Universality of spiritual Blindness, is the subject of the sixth sermon, founded upon Isaiah xxix. 9—12; in which the preacher, conformably with the sacred writings, asserts the necessity of a higher influence upon the mind, for the attainment of right spiritual knowledge, than what lies in human art, or human explanation; and that it is just as competent for the unlearned to become wise unto salvation, as for those in the higher and more cultivated walks of society.

Mr. Irving, in the eighth part of his *Argument for a Judgment to come*, has some remarks on the intelligible character of the Scriptures, which, as he conceives, ill accord with the views of his "evangelical brethren:" and he appears to represent these brethren as preaching persons away from the word of God, by casting clouds and darkness and mystery around its approach. We think that there is an error in this judgment: many of the individuals thus designated would probably be somewhat scrupulous about expressing themselves precisely in the words adopted by Mr. Irving; but if his views on the subject correspond, as

we suppose, with those of Dr. Chalmers, we can assure him, that "the evangelical brethren" are more nearly of a mind with himself on these matters than he had been led to imagine. We are inclined to believe that the sentiments of this sermon are such throughout as they would cordially admit; that they regard the blindness of man's heart, and the remedy for it, in the same light with that respected individual to whom his own *Oration*s are dedicated; and assert nothing concerning the Scriptures as a sealed book, for which they cannot find an apology, if apology be wanted, in the judicious and scriptural discourse now before us.

"The learned," says Dr. Chalmers, "just labour as helplessly under a want of an impression of the reality of this whole matter, as the unlearned; and if this be true of those among them, who, with learning and nothing more, have actually tried to decipher the meaning of God's communication—if this be true of many a priest and many a theologian, with whom Christianity is a science, and the study of the Bible is the labour and the business of their profession—what can we expect of those among the learned, who, in the pursuits of a secular philosophy, never enter into contact with the Bible, either in its doctrine or in its language, except when it is obtruded on them? Little do they know of our men of general literature, who have not observed the utter listlessness, if not the strong and active contempt, wherewith many of them hear the doctrine of the book of God's counsel uttered in the phraseology of that book—how, in truth, their secret impression of the whole matter is, that it is a piece of impenetrable mysticism—how, in their eyes, there is a cast of obscurity over all the peculiarities of the Gospel—and, if asked to give their attention thereto, they promptly repel the imposition under the feeling of a hopeless and insuperable darkness, which sits in obsolete characters over the entire face of the evangelical record. There may be bright and cheering examples to the contrary—of men in the highest of our literary walks, who, under a peculiar teaching, have learned what they never learned from all the lessons of the academy. But, apart from this peculiar influence, be as-

sured that learning is of little avail. The sacred page may wear as hieroglyphical an aspect to the lettered as to the unlettered. It lies not with any of the powers or processes of ordinary education to dissipate that blindness, wherewith the god of this world hath blinded the mind of him who believes not. To make the wisdom of the New Testament his wisdom, and its spirit his spirit, and its language his best-loved and best-understood language, there must be a higher influence upon the mind than what lies in human art, or in human explanation. And till this is brought to pass, the doctrine of the atonement, and the doctrine of regeneration, and the doctrine of fellowship with the Father and the Son, and the doctrine of a believer's progressive holiness, under the moral and spiritual power of the truth as it is in Jesus, will, as to his own personal experience of its meaning, remain so many empty sounds, or so many deep and hidden mysteries; and just as effectually, as if the book were held together by an iron clasp, which he has not strength to unclose, may he say of the same book lying open and legible before him, that he cannot read it, because it is sealed." pp. 166—168.

"The feelings and the suggestions of all our old senses put together, will not make out for us a practical impression of the matters of faith; and there must be a transition as great as that by which man awakens out of the sleep of nature, and so comes to see the realities of nature which are around him—there must be a something equivalent to the communication of a new sense, ere a reality comes to be seen in those eternal things, where no reality was felt or seen, however much it may have been acknowledged before." p. 184.

"This awakening calls for a peculiar and a preternatural application. We say preternatural; for such is the obstinacy of this sleep of nature, that no power within the compass of nature can put an end to it." p. 186.

The seventh sermon, "on the new Heavens and the new Earth," has, for one of its principal objects, the establishment of a point which will by many be deemed very questionable; namely, that "in the new economy, which is to be reared for the accommodation of the blessed, there will be *materialism*—not merely new heavens, but also a new (material) earth."

There is much beauty and much ingenuity in this discourse: and if the subject of it be one upon which revelation has given us few disclosures, we would not simply on that account object to the discussion of it. We concur with Dr. Chalmers in the opinion, that the information communicated in Scripture on the details of immortality, if small in amount, may yet be addressed to a higher principle than curiosity; and we would be far from discountenancing meditations on an interesting topic, inereely because, like the first division of this sermon, its practical uses are not very obvious.

The sum of the arguments adduced in favour of this new materialism, may be stated generally thus: We know that a solid material earth may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them; of creatures terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment: such was the state of this earth before the fall of our first parents; and therefore there is no essential connexion between materialism and sin.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after death, having quitted his body, would quit it conclusively; but, at the resurrection, the spirit is again to be embodied, not as a step to its degradation, but to its preferment: it is to be equipped in a robe of materialism for the services of eternity—to walk embodied among the powers of a second paradise—to stand embodied in the presence of God. It will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil; not the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

We have likewise seen "God manifest in the flesh:" and we are taught, that the Redeemer is now

seated at the right hand of the Father, with the very body which was marked by the nails upon his cross, and wherewith he ate and drank after his resurrection; and that there, in his substantial and embodied humanity, he is seated in universal supremacy, and wields the whole power of heaven and earth.

We have endeavoured to state the outline of the argument, as nearly as we could, in the words of Dr. Chalmers; and the possibility of this new materialism, we mean not to dispute. We can well understand, that a world so constituted may afford wonderful exhibitions of the wisdom, majesty, and goodness of God; and that

"It altogether holds out a warmer and more alluring picture of the elysium [why this heathen word?] that awaits us, when told, that there, will be beauty to delight the eye; and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice." p. 205.

But this, after all, must be a question purely of revelation; and although we would not affirm that the reasoning in this discourse is foreign to its object, we cannot regard it as conclusive. The phrase itself, of "new heavens and a new earth," may probably have been adopted merely with a view to the limited capacities of man;—and whilst we know that our first parents, when living in holy intercourse with God, dwelt nevertheless upon the material earth, and that, at the general resurrection, the spirit shall be united to an incorruptible body; yet how little do we understand what is meant by a spiritual body! And how little can we infer from the primitive condition of Adam and Eve, when we know that this material earth was created expressly for the habitation of man, and with a perfect knowledge, on the part of the Supreme Being, of all his future and event-

ful history ! It was not meant to be the residence of those that dwell in the immediate and unclouded presence of the Lord : they existed previously to the creation of either the heavens or the earth ; and, on the view of this new addition to the empire of their Sovereign, sang together and shouted for joy. Neither does the ascension of our blessed Lord, in his embodied humanity, satisfy, as to this question, the doubts which immediately occur : it may not be without some weight in the argument ; but, in the absence of more direct proof from the Scripture, it will scarcely establish the doctrine of a new materialism, as it respects the heavens and the earth. We may, as it appears to us, with somewhat more confidence, maintain that the most glorious bodies in the whole range of this materialism, which we do witness, will have no place in that mighty renovation. "The city had no need of the sun, neither of the moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof." The grateful alternations of light and darkness are in that world unknown, "*for there shall be no night there.*" The new earth will be destitute of that which is among the most astonishing proofs of the Divine Majesty in the old ; for "*there is no more sea.*" Of worshippers there will be a multitude, which no man can number : but, saith the Apostle who was favoured with the vision of the Apocalypse, "*I saw no temple therein.*" We adduce not these passages as *decisive* against the sentiments of Dr. Chalmers ; for we are aware how highly figurative is their language ; but we think that the bearing of the argument is that way : and, if he have stated all that can be said in favour of his hypothesis, we are not yet prepared to adopt his opinion.

The eighth sermon explains *the Nature of the Kingdom of God* ; and shews by a few apposite instances, in what cases it may be said to be received only in word, and when it

is received in power. It is a useful and energetic discourse.

In the ninth sermon, on *the Reasonableness of Faith*, there is much originality ; and the mode by which the preacher endeavours to reclaim the advocates of *natural religion*, and of *classical morality*, and of *fine feeling and poetical sentiment*, —the three schools of mistaken men to whom his argument is addressed —from the errors of their several systems, and to "shut them up unto the faith of Christ," is such as must recommend itself to all candid individuals of these several classes ; and prove to them, how unworthy are their systems to compete with the Gospel of Christ, and how little they can effect of all that they profess to accomplish ! It may, however, be doubted, whether the precise sense attached by Dr. Chalmers to the expression *shut up unto the faith*, as we find it explained in the first two or three pages, be that which the Apostle intended.

"The law," it is observed, "is made to act the part of a sentry, guarding every avenue but one ; and that one leads those who are compelled to take it to the faith of the Gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security." pp. 241, 242.

That St. Paul makes use of this style of argumentation, in pleading both with Jews and Gentiles, in the Epistle to the Romans, we readily concede ; and the sermon before us may be regarded as furnishing a happy specimen of the same sort of reasoning ; but it is not so clear to us, that the interpretation given above of the figurative expressions in the text, is necessarily the right one. Raphelius, as quoted by Parkhurst, appears to have adopted it ; and to have supported his explanation by several quotations from Polybius, where the original word is plainly used in this view. "But,"

adds Parkhurst, "since St. Paul is not, as Polybius in the passages referred to, speaking of hostile force, but of a *παιδαγωγός* who is diligently and constantly attendant upon children, the learned Elsner would place a stop after *συγκεχλειςμενοι*, and translate the sentence, *We were kept shut up under the law unto (or until) the faith*, which was to be revealed. This interpretation he confirms from verse 25, where, when faith is come, we are no longer under a *παιδαγωγός*; and from chap. iv. 2, where they are said to be under governors, till the time appointed by the Father." We believe that this corresponds with the views generally taken by modern commentators, although it would not be difficult to cite great names in favour of the interpretation of Dr. Chalmers.

The tenth sermon, on *the Observance of the Sabbath*, will amply repay a diligent perusal. From the nature of the argument, we cannot, in this place, give any satisfactory view of it; and shall therefore confine ourselves to a single quotation.

"We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household, it will be found, that the discipline of a well-ordered Sabbath is never forgotten amongst the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth, and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion, where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured, that a Christian, having the love of God written in his heart, and denying the Sabbath

a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it: and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him. pp. 287—289.

The subject of the eleventh sermon is *the Doctrine of Predestination*.

In allusion to this sermon, and to another on the Sin against the Holy Ghost, Dr. Chalmers observes, in the preface, that he should not have ventured any publication upon either of these doctrines, "did he not think them capable of being so treated as to subserve the great interests of practical godliness." We are quite sure that they were published under this impression: and we are of opinion, that the second of these subjects, involving a question of deep anxiety to many serious minds, has a good right to a place in this publication. Upon the first we shall say little, so far as the doctrine is concerned; we believe that it is discussed by Dr. Chalmers with as much moderation, and with as anxious a regard to practical benefit, as by any writer whatever; but we are far from certain that it is a subject strictly congregational, or that pulpit disquisitions on this doctrine, whether directly for or determinately against it, "subserve the great interests of practical godliness." We think that we could cite this very sermon in support of our opinion. Not many days have elapsed since our attention was drawn to two

periodical publications ; the writers in which have, very conscientiously we doubt not, taken up the weapons of controversy,—one in assailing this discourse, and the other in attacking the assailant. The interests which are promoted by the pulpit discussion of these points upon which good men have so long differed, and upon which both hearers and readers are so apt to be inflamed into contention, ought surely to be very great and very manifest, in order to atone for the mischiefs which may naturally flow from it. And since the Arminian readers of this sermon will remain Arminians still, and the Predestinarian readers will only be confirmed in principles which they held before, whilst the temper of neither party will be much improved by the perusal of it (although nothing can be more moderate), we trust that we shall not be wanting in the respect due to Dr. Chalmers, if we fairly express a wish that the volume had appeared without it. The remark of that venerated martyr Bishop Ridley, on the matter of election, is one which, as it has been well observed, ought to be written in letters of gold : “ Sir, in these matters I am so fearful that I dare not speak further, yea almost none otherwise than the very text doth (as it were) lead me by the hand.” The late Reverend Joseph Milner deserves well to be heard on this subject ; and we should heartily rejoice, if all who profess to honour his memory would take him in this respect as a pattern for imitation. In his work entitled “ Some remarkable Passages in the Life of Mr. W. Howard,” he says ; “ Fearful of making him a systematic partizan in religion, I never was solicitous to bring him (nor, to say truth, any one else) to my own mode of thinking, whatever it be, and however useful I may deem it ; I mean, in those things in which persons, usually sincere in essentials, may differ from one another. There were, however, those (as has already been hinted) who were not so cautious ; and the

ill effects on his temper and growth in grace have been partly pointed out.

“ I mean to give no more explanation than I have done already, with respect to the particular sentiments to which I advert. On one side and on the other, much folly and self-conceit have been exhibited, and that by persons truly sincere in the main ; but I mean not to inflame, but to moderate, the minds of Christians in these things. Let the essentials of salvation by the grace of Christ alone through faith, and of the new birth into righteousness, be vigorously and closely preserved ; and we may safely leave men in other things to judge for themselves, not introducing them solicitously to any farther acquaintance with religious truths, till they seem disposed for it in good earnest, and capable of turning it to good practical account in godliness. The impertinent officiousness of many persons in this matter has, I am persuaded, done much hurt, and impeded the growth of more godly persons than my friend.”

We now return to Dr. Chalmers's sermon, on *the Nature of the Sin against the Holy Ghost*. The text is Matthew xii. 31, 32.

A common interpretation of the sin against the Holy Ghost, is that given by Whitby ; which supposes those persons only to be guilty of it, who, after the gift of the Holy Ghost on the day of Pentecost, should, notwithstanding the clear evidence which they witnessed of his power, speak blasphemously of his operations, and represent him as an evil spirit. None, therefore, according to this view, could be guilty of that sin, who did not personally observe the effects of that outpouring of the Spirit.

Dr. Chalmers is of a different opinion.

“ There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a move-

ment of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him,—in a word, that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and a constraining impulse, to the way of obedience. But this movement is a suggestion of the Spirit of God; and if it be resisted by any man, the Spirit is resisted. The God, who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted,—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate;—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted, because, in its very nature, the man who has come this length feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him, and where it is never refused even to the very worst and most malignant of human iniquities. This is the sin against the Holy Ghost. It is not peculiar to any one age. It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who, by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so will never obtain forgiveness; not because forgiveness is ever refused to any who repent and believe the Gospel, but because they have made their faith and their repentance impracticable. They choose not to repent: and this choice has been made so often and so perseveringly, that the Spirit has let them alone. They have obstinately clung to their love of darkness rather than of light, and the Spirit has at length turned away from them since they will have it so. They wish not to believe, because their deeds are evil; and that Spirit has ceased to strive with them, who has so often spoken to them in vain, and whose many remon-

strances have never prevailed upon them to abandon the evil of their doings." pp. 330—332.

According to this statement, there is no particular sin which is to be considered as exclusively the sin against the Holy Ghost, and as beyond the reach of forgiveness: "Grant us repentance and faith, and we know not of a single mysterious crime in the whole catalogue of human depravity that the atoning blood of our Saviour cannot wash away." (p. 335.) And the reason why the sinner is not forgiven is, because he will not receive the truth: he is so hardened in transgression that he will not come unto Christ that he may have life.

"I look for this sin, therefore," says Dr. Chalmers, "to those thousands, who trenched among the secularities of the world, or fully set on the mad career of profligacy, are posting their careless and infatuated way, and suffering Sabbaths and opportunities to pass over them—and turn with contempt from the foolishness of preaching—and hold up the iron front of insensibility against all that is appalling in the judgments of God—and cling to this perishable scene under the most touching experiences of its vanity—and walk their unfaltering path amid all the victims which mortality has strewn around them, and every year drink deeper into the spirit of the world, till the moral disease rises to such an inveteracy, that all the engines of conversion, unaided, as they are, by that peculiar force and demonstration which is from on high, fall powerless as infancy upon them, and every soul amongst them sunk in torpor immoveable, will never, never, be made to know the power and the life of a spiritual resurrection." pp. 340, 341.

The remainder of the sermon is chiefly occupied in confirming the interpretation here given; partly by shewing, on that supposition, how literally the first clause of the 31st verse of the 12th of Matthew, [namely, all manner of sin and blasphemy shall be forgiven unto men,] may be taken without the necessity of annexing terms and modifications; and partly by proving that the conduct of the Pharisees which called forth

this denunciation of our Lord bears a resemblance to the account of the sin against the Holy Ghost, as exemplified, according to Dr. Chalmers, in the men of our own generation. The following is the closing paragraph.

"But we must bring all these explanations to a close. The distinction between speaking against the Son of man, and speaking against the Holy Ghost, may be illustrated by what he says of the difference between bearing witness of himself, and another bearing witness of him. If he had no other testimony than his own to offer, they had not had sin. If he had not done the works before them which none other man did, and which no mere son of man could do, they had not had sin. If he had had nothing to shew on which to sustain the character that signalized him above the mere children of men, their resistance could have been forgiven; but he had shewn the most abundant evidence on this point; he had just performed a deed which their every habit, and their every conception, led them to ascribe to the Spirit and the power of God; he had brought forward what, to their own judgments, was the testimony of the Spirit, and they resisted it. It was no longer now an opposition to man, and a railing of man, and a contemptuous negligence of man—all this is sinful; but it was not that which blocked up the way against the remission of sin: it was when they reviled Him who offered to lead them on in that way, that they were ever strengthening the barrier which lay across the path of acceptance. While the last and most conclusive proof that would be given of Jesus having indeed the seal and the commission of the Spirit upon him was not yet tried, and found ineffectual, all their opposition to him still partook of opposition to one of whom the most decisive evidence that he was any thing more than the Son of man was still in reserve. It still partook of opposition to a fellow-man. But when that decisive evidence was at length offered, and the Spirit interposed with his last and greatest attempt to vindicate his own seal, and to authenticate his own commission on the person of Jesus of Nazareth, then that which was before the speaking evil of the Son of man became the speaking evil of the Son of God; and that aggravated to the uttermost length that it now would be permitted to go. And the Pharisees, by smothering the light of all that evidence which the Holy

Spirit had brought forward, both in the miracles that were done, and in the graces of that sinless Example which was set so impressively before them, had, by that time, raised in their hearts such an entrenchment of prejudice against the faith of the Gospel, and so discouraged the Holy Spirit from any farther attempt to scale and to surmount it, that all recovery was hopeless, and all forgiveness was impossible." pp. 358—360.

We see no other reason against the explanation given in this sermon, than that the phraseology of the passage—a passage, however, confessedly obscure—seems more naturally to indicate some particular sin; and that in this light it has generally been taken. The argument, however, of Dr. Chalmers, while it is both impressive and practical, is not without probability; and he has said as much as could fairly be expected in support of it.

The thirteenth sermon, from Eccles. iv. 13. *Better is a poor and wise child than an old and foolish king, who will no more be admonished*, is on the *Advantage of Christian Knowledge to the lower Orders of Society*. The fourteenth is on the *Duty and Means of Christianizing our home Population*: it was preached at the opening of a city chapel, which has a local district assigned to it.

The interest which the author is known to take in both these subjects, is a sufficient pledge that he would not lightly pass over either of them; and although these are by no means the longest of his sermons, they are well suited to arrest attention, and to awaken the feelings which it is the object of the preacher to excite. We have not space for extracts; but we must not omit to allude to the hint at our system of parochial pauperism toward the end of the thirteenth sermon, and the patriotic triumph with which Dr. Chalmers contemplates the superior moral prospects of Scotland. We sincerely wish that his many valuable admonitions on the subject of the poor laws had excited greater attention on this side of the Tweed;

The last sermon is on *the Distinction between Knowledge and Consideration*; a distinction which Dr. Chalmers illustrates by events of daily experience, by the unconcern with which men regard the certainty of death, the awful realities of another state, and the peculiar doctrines of the Gospel. Under this last head he dwells particularly upon the Divinity of our Blessed Lord, and expatiates at some length on the important practical uses of the doctrine. This is a happy and profitable illustration of his general topic. Many acknowledge the Divinity of Christ as an article of faith, who never suffer it to come with any solemn impression upon their hearts, or any real influence upon their characters. The circumstance is much to be lamented; and not a few persons, it is to be presumed, are altogether careless about this main article of the Christian faith, as beholding in it nothing more than a mere speculative notion, utterly unconnected with any practical results.

We have left ourselves little room for additional quotation; but we must take one passage from this sermon, to shew how little Dr. Chalmers is fettered by what some persons would consider as the necessary bondage of the Calvinistic creed. Mr. Fletcher himself could scarcely go beyond him.

"Now this is God's controversy with man in the text. He there complains of our heedlessness. He feels himself slighted, that we so seldom think of him, and that he should be thus neglected and set at nought by his own offspring. And this inconsideration of ours is matter of blame, just because it is a matter of wilfulness. Man has a voluntary control over his thoughts. He can turn and transfer them from one object of mental contemplation to another. He may think of God when he chooses. He may recal his scattered imaginations, and summon all that is within him to an act of attendance upon God. He may bid his mind cease from its rambles, and its reveries, and lift itself up to the abode of the Eternal. He may lay an arrest on the processes of the inner man, and say to it, with authority, that now is the

moment for an aspiration, or a solemn feeling towards God. He may repeat and multiply this effort into a habit of seriousness. It may mix itself in with his ordinary business. It may accompany him on his walk, even through the streets of the crowded city. It may season the hours of his social fellowship; and what, at first, is difficult, and irregular, and rare, may thus, by dint of perseverance, settle down into an habitual tendency. He may, at length, be familiarized to the thought of God, as his master and his owner; and, at length, putting on the attitude of a daily and hourly obedience, as the eye of a servant looketh towards his master, so may his eye be ever towards God. This is not the attitude of nature; but it may be tried and practised, and, at length, effectually learned. But you will never reach it, unless you begin; you will never succeed in it, unless you persevere. And, therefore, my plain advice to you is, that you now set to it in good earnest. Lay a mandate upon your thinking faculty, and send it heavenward to God. There is many a useless moment that may thus be turned to account—many an idle waste in our existence, that may thus be reclaimed to sacredness. This is true spiritual education—the practice of godliness, instead of the theory—the way of going about it, and by which the soul may, at length, be disciplined to the habit of setting God always before it." pp. 427, 428.

The subjects of these sermons, as the reader will now have been apprized, are generally of high importance; and the passages already cited would, even if Dr. Chalmers were previously unknown, be sufficient to prove that he is in no common degree qualified to discuss them. It is really an intellectual treat of the highest order, to observe with what vigour and resolution he addresses himself to every question that comes before him. It is with him no affair of skirmishing or of posts: he brings his forces at once into action; and, till he has carried his object, all is warmth and energy. It is not often that he stops to pause and take breath; but, when he does, his very repose is gigantic.

And it is still better than an intellectual treat to see with what fidelity and force he brings forward the great truths of religion. The

man of imagination, and the lover of eloquence, and the logical reasoner, will find much in this volume to gratify their several tastes : but all is made subservient to the higher interests of sacred truth ; to the exhibition and enforcement of those grand principles, which are of the very essence of the Gospel of Christ. And if it should happen that he sometimes says *will* where an Englishman would substitute *shall*, and inserts his Caledonian "*just*" in many places where we should insert just nothing at all, and is rather too friendly to that ancient and respectable partnership "*ever and anon*," and occasionally manufactures a new word to the tacit injury and reproach of an unoffending old one ; and now and then, that is "*ever and anon*," turns about to knock out the brains of an enemy whom he had dispatched before, or to strengthen by new outworks a position already impregnable ; so com-

pletely does he possess the happy and enviable art of fixing our deepest attention, and carrying us away with him in the progress of his argument, that these little delinquencies are instantly forgotten : we leave auxiliary verbs to settle their own quarrels as they may ; and neither murmur at finding ourselves *on this side of time*, nor shrink at the *disposting of sense and nature*, nor look with very anxious perturbation even at the *immaterial spirit* when hastening to return and knock at that very grave where lie the mouldering remains of the body which it wore.

The volume contains about 450 pages ; and we hope that Dr. Chalmers will now have leisure to furnish us occasionally with others of at least equal magnitude and value. Of the popularity of his discourses there can be no question ; and we know not to what purpose any vacant time which he may command can be more usefully employed.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication :—Grammar of the Coptic Language ; by the Rev. H. Tattam.—A Lexicon of the Syriac Language ; by the same Author ;—A Tale of Paraguay ; by R. Southey.

In the Press :—Bibliotheca Biblica ; or a Guide to the most useful Works on Sacred Literature ; by W. Orme ;—History of Italy, from the Fall of the Western Empire, to the Extinction of the Venetian Republic ; by G. Perceval ;—"Practical Discourses upon Sincerity ;" written in the year 1656 ; now first published from the original manuscript ; edited by the Rev. W. Kell.

OXFORD.—The Chancellor's prizes for this year were adjudged as follows :—Latin Essay, "Coloniarum apud Græcos et Romanos inter se comparatio," to E. B. Pusey, B. A. of Christ Church, now Fellow of Oriel College ;—English Essay, "Athens in the time of Pericles, and Rome in the time of Augustus," to W. R. Churton, B. A. of Queen's College,

now Fellow of Oriel ;—Latin Verses, "Babylon," to R. W. Mackay, Commoner of Brasenose College ;—Sir Roger Newdigate's Prize : English Verse, "The Arch of Titus," to J. T. Hope, Commoner of Christ Church.

CAMBRIDGE.—Sir William Browne's gold medals were adjudged as follows :—The Greek Ode—subject

—Ὁ παῖδες Ἑλλήνων ἴτε,
Ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
Παῖδας, γυναῖκας—νῦν ὑπὲρ πάντων
ἀγών.

And the Latin Ode—subject, "Aleppo, Urbs Syria, terræ motu funditus eversa," to B. H. Kennedy, of St. John's College ;—Epigrams : Subject, "Scribimus indocti doctique—," to W. M. Praed, Trinity College ;—The Porson Prize, for the best translation of a passage from Shakspeare in Greek verse, to B. H. Kennedy.

A society has been established in London, for diminishing the cruelties practised towards animals. Mr. Buxton took the chair on the occasion. The object of

the society is not to prosecute the culpable, under the meagre and equivocal provisions of law, but to appeal, by varied forms of publication, to the understandings and feelings of the public; to assist which object, subscriptions and donations are earnestly requested by the committee.

A public subscription has been entered into for the purpose of erecting a monument to the late Mr. Watt, the great improver of the steam engine. His Majesty has headed it with a donation of 500*l.*; and various public characters in every department of literature and politics have patronised the design.

In a recent action before the Court of King's Bench, the King *versus* the Bishop of Peterborough, the Lord Chief Justice decided that a bishop is not invested with the power to control the salary of a curate engaged by a clergyman who himself resides on his benefice. The point came before the court in consequence of the Bishop of Peterborough's claiming this power in the case of the Rev. Mr. Wetherell, a resident clergyman in his diocese, who had agreed with a curate to assist him in his school and parish, the bishop having commanded him to pay the curate a larger stipend than the sum agreed upon by the parties.

The sale of the first part of Sir Mark Sykes's splendid library produced nearly 10,000*l.* The books, especially those printed in the fifteenth century, sold at the highest prices ever remembered. The original Report of the Convocation to Henry VIII. on the legality of his proposed divorce from Anne of Cleves, subscribed with the autograph signatures of the Archbishops, and all the Bishops and Clergy, assembled in convocation, was bought for the State Paper Office, by order of Mr. Peel, for 215*l.* At the sale of the second portion of the library, a copy of an edition of Livy, printed by Sweynheym and Pannartz upon vellum, in 1469, sold for 450 guineas. Erasmus's Greek Testament on vellum, printed at Basil, 1519, in which edition Erasmus omitted the celebrated verse in St. John's First Epistle, respecting the three heavenly witnesses, was purchased by the Archbishop of Canterbury, for 140*l.* Sir Mark Sykes bought this book in Holland for 30*l.*: there is but one other copy of it known to exist on vellum, and that is in the cathedral at York. Sir Mark Sykes, previously to his purchase abroad, is said to have offered the Archbishop and Dean and Chapter of York one thousand guineas for their copy, which they refused.

Among the subjects of interest connected with the archiepiscopal palace of Lambeth, are the following:—In the guard room is a whole-length of Henry Prince of Wales. In the long gallery are many portraits of celebrated archbishops and others, among which is one of Martin Luther, and in the windows are coats of several archbishops. In the dining-room are portraits of all the archbishops, from Laud to Cornwallis. In the library are a painting in glass of Philip King of Spain, and many valuable books and manuscripts. In the Lollard's Prison, at the top of the Lollard's Tower, are eight large iron rings fastened through the wainscot an inch thick of oak, which lines the walls. Upon the sides are various scratches, half-sentences, and letters cut out with a knife in black letter by some of its unhappy inmates. Here were confined the unfortunate Earl of Essex, before he was sent to the Tower, and Bishop Thirleby, who died here. Fifteen archbishops have died in the palace. Catherine of Aragon, upon her first arrival in England, lodged some days in the "archbishop's inne." In the chapel Archbishop Parker was buried. In the time of Charles I. the corpse was removed and thrown into a hole in one of the out-houses, and the chapel made a dancing room; but after the restoration it was re-interred.

A new scholium has been offered upon the legend of Hannibal's softening the Alps, by a suggestion that the *acetum* alleged to have been employed in that process was, what is known in modern chemistry by the name of pyroligneous acid, and which was procured by the combustion of the vast pile of wood mentioned in the narrative.

The following is a list of the principal palimpsest, or rescript manuscript discoveries which had been made previous to the recent ones of Angelo Mai:—1. Parts of the New Testament, recovered by Kuser and Wetstein, from a MS. of the sixth or seventh century, in the Royal Library at Paris.—2. Portions of the Epistles to the Romans, translated by Ulphilas, Bishop of Gothland, in the fourth century, found, with other fragments, by Francis Augustus Knittel, in 1755.—3. A Part of the Ninth Book of Livy, discovered in the Vatican Library, in 1773, by P. J. Bruns.—4. The Gospel of St. Matthew, recovered from a rescript MS. in the Library of Trinity College, Dublin, in 1801, by the Rev. J. Barrett, D. D.

Dr. Adam Clarke has lately communicated to the public some meteorological observations, in which he remarks:

"From my earliest childhood I was bred up on a little farm, and as I found that much of our success depended on a proper knowledge and management of the weather, I was led to study it ever since I was eight years of age." In this science he states that he has attained extraordinary success, as the result of which he advocates the weather table attributed to Dr. Herschel, but which the son of

that gentleman has recently disclaimed on the part of his late father. Dr. Clarke says, that the accuracy of this table is truly amazing; and that, if Dr. Herschel had lived for no other purpose than to construct it, posterity would have reason to bless his memory. Some of our meteorological readers may perhaps thank us for inserting this table, as arranged by Dr. Clarke.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon, the First Quarter, the Full Moon, or the Last Quarter, happens	Between MIDNIGHT and TWO in the MORNING, }	Fair }	Hard Frost, unless the wind be S. or W.
	— 2 and 4 Morn. }	Cold with frequent Showers . . }	Snow and stormy.
	— 4 and 6 }	Rain }	Rain.
	— 6 and 8 }	Wind and Rain . . }	Stormy.
	— 8 and 10 }	Changeable . . . }	Cold Rain, if wind W.; Snow, if E.
	— 10 and 12 }	Frequent Showers . . }	Cold and high wind.
	At TWELVE o'clock at NOON and two P. M. }	Very Rainy . . . }	Snow or Rain.
	Between 2 and 4 Afterno. }	Changeable . . . }	Fair and Mild.
	— 4 and 6 }	Fair }	Fair.
	— 6 and 8 }	Fair, if wind NW. }	Fair and frosty, if wind N. or NE.
	— 8 and 10 }	Rainy, if S. or SW. }	Rain or Snow, if S. or SW.
	— 10 and MIDNIGHT. }	Ditto }	Ditto.
		Fair }	Fair and Frosty.

In general, the nearer the time of the Moon's Change, First Quarter, Full, and Last Quarter, is to MIDNIGHT, the fairer will the weather be during the seven days following; and the nearer to MIDNIGHT, or NOON, these phases of the Moon happen, the more foul or wet the weather may be expected to be during the next seven days.

FRANCE.

We have before alluded to the liberal statements of M. Dupin, in reference to Great Britain, and his wise and patriotic endeavours to turn the attention of his countrymen from the love of war and political rivalry, to those peaceful arts which, under the blessing of Divine Providence, and by means of our invaluable constitution, have proved the source of innumerable benefits to this country. In justification of his own patriotism, he remarks in one of his Reports—"The time was, when, to appreciate correctly the true greatness and power of a rival people, and to reveal the secret, would have subjected the patriotic friend of his fellow-citizens to the imputation of being the enemy of their glory, and the despiser of the superiority of his country, preferring blindness of vision to faculty of sight. The parasites of nations, dangerous and cor-

rupting as the flatterers of kings, heretofore thought it incumbent on them to exhibit to continental eyes the picture of insular domination arrived at the brink of ruin, and 'falling from its high estate' at the very moment when it was excavating abysses to serve for the foundation of an entirely new power." But such illiberal feelings, we rejoice to think, are rapidly subsiding among the best and wisest men of all nations; and that good will and liberal reciprocity are beginning to be considered by statesmen and political economists, as accordant to sound wisdom, as they obviously are to humanity, and the dictates of the Christian religion. M. Dupin particularly recommends to his countrymen, that public faith and public spirit for which he considers Great Britain pre-eminently distinguished, and which are the foundation of that solid "empire of opinion" which she enjoys in her own precincts, in her vast colonies, and throughout the world.

M. Klaproth, in his elaborate work lately published at Paris, entitled, *Asia Polyglotta*, calculates the year of Noah's flood on the following data. The Bible gives it, according to the Hebrew text, at 2348 years before Christ; the Samaritan, 3044; and the Septuagint

3716. According to an ancient tradition, M. Klaproth says the Messiah was to appear in the sixth millenium after the creation, a period which the Jews considered it as much their interest to throw back, as the Christian translators sought to advance it; hence the great difference between them; and he therefore adopts that of the Samaritan text, which in this particular he thinks may have remained most uncorrupted. The first ruler of China was Fu-Chi, and in his time the Chinese historians say, a rebel named Kung-Kung caused a great flood: this, according to M. Klaproth's calculation, occurred about 3028 years before Christ. The fourth Indian period, Calijuga, begins about 3101 years before Christ. This epoch, he supposes, must have been preceded by some great revolution in the earth, probably the great flood mentioned by Moses and the Hindoo traditions. Thus (he concludes) we find here three remarkable and almost cotemporary epochs: Noah's flood, according to the Samaritan text, 3044 years before Christ; Indian flood, be-

ginning of the Kalijuga, 3101 before Christ; Beginning of the Chinese state, 3082 before Christ. Assuming the average of these three numbers, he obtains as the year of the great flood 3076 before Christ.

GERMANY.

At Weimar, in Hesse Darmstadt, the Jews, by a recent edict, are rendered admissible to the public gymnasia and the university. They are even authorised to intermarry with Christians, on certain conditions.

UNITED STATES.

It is stated, that there are in the city of Philadelphia, 13 Presbyterian Churches; 10 Episcopalian; 8 Baptist; 14 Methodist; 5 Friends; 5 Roman Catholic; 2 Dutch Reformed; 1 Evangelical Lutheran; 1 Swedish Lutheran; 2 German Presbyterian; 1 Associate Reformed Church; 1 Moravian; 1 Free-Will Baptist; 1 Free Quakers; 1 Covenanters; 1 Mariner's Church; 1 Prison Chapel; 1 Christian Church; 1 Jews' Synagogue; 1 Dutch Jews; 1 New Lights; 1 New Jerusalem Temple; 1 Unitarian; 2 Universalist; 3 churches unknown—Total 80!

List of New Publications.

THEOLOGY.

A Familiar Address on the Lord's Supper. Fcap. 8vo. 6s.

An Historical Connection between the Old and New Testaments. 1s.

A Catechism of Prophecy, for the use of Sunday Schools. 1s.

A Short View of the Harmony of the New Testament. 1s.

An Analysis of Paley's Evidences of Christianity, in the way of Question and Answer. 12mo. 4s.

Sermons of Hugh Latimer, now first arranged according to the order of time in which they were preached. To which is prefixed a Memoir of the Bishop; by John Watkins, LL.D. 2 vols. 8vo. 1l. 4s.

A Key to the Greek Testament, being a Selection of Chapters, philologically explained; by C. Hook. 12mo. 3s. 6d.

Songs of Israel, consisting of Lyrics upon the History and Poetry of the Hebrew Scriptures; by W. Knox. 12mo. 5s.

Human Subordination; an Elementary Disquisition concerning Civil and Spiritual Power; by Francis Plowden, L.C.D. 8vo. 6s.

A Selection of Tracts and Observations on 1 John v. 7; by the Bishop of St. David's. 8vo. 5s.

The Two Rectors. 12mo. 10s. 6d.

MISCELLANEOUS.

Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois; by the Rev. W. S. Gilly, M. A. 2l. 2s.

Life of the Right Rev. Jeremy Taylor, D.D. with a Critical Examination of his Writings; by Reginald Heber, D. D. Lord Bishop of Calcutta. 2 vols. post 8vo. with portrait. 15s.

Biography of celebrated Roman Characters; by the Rev. W. Bingley. 12 mo. 7s.

The Life and Remains of E. D. Clarke, LL.D.; by the Rev. W. Otter, A. M. 4to. 3l. 3s.

Part I. of the Etymologic Interpreter; by J. Gilchrist. 8vo. 8s.

Historical Sketch of the Progress of Discovery; by W. Stevenson. 8vo. 14s.

An Essay on Poisons. 32mo. 3s. 6d.

The Characters of Theophrastus. 8 vo. 15s.

Gesta Romanorum; or Entertaining Moral Stories, invented by the Monks as a Fire-Side Recreation, and commonly applied in their Discourses from the Pulpit; from the Latin, with Notes; by the Rev. C. Swan. 2 vols. 12mo. 15s.

The American Mariners: a moral Poem. 12mo. 8s.

Observations upon Slavery; setting forth, that to hold the Principle of Slavery is to deny Christ; by Robert Lindoe, M. D. 8vo. 1s. 6d.

Best Intentions; or Thoughts and Reflections for Youth, Maturity, and Age. 12mo 6s.

Moral Inquiries on the Situation of Man, and of Brutes, &c.; by Lewis Gompertz. 12mo.

Religious Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the last anniversary meeting of this institution it was stated, that the Society have issued 4038 packets of books to their members, between the audit of 1823 and 1824, consisting of 43,867 Bibles, 59,455 New Testaments and Psalters, 124,395 Common Prayer Books, 94,429 other bound books, and 805,380 small Tracts. There had been delivered gratuitously 723 Bibles, 820 Testaments, 1536 Common Prayer Books, 713 bound books, and 6569 small Tracts, and a considerable number of religious papers for Sunday Schools.

AMERICAN TRACT SOCIETY.

This society lately celebrated its tenth anniversary in Boston. It appears from the Report, that new editions of ninety-five tracts have been printed. The number of tracts printed, during the last year, is 770,000, which is a greater number than were printed in two preceding years. The whole number printed since the society was formed, is 4,217,500. The whole number of volumes bound is 8,950. Stereotype plates have been procured for some of the tracts. Twenty-eight new depositories have been established; making the whole number one hundred and twelve. Of the new depositories fourteen are beyond the Allegany mountains. The Committee have sent 10,000 pages to a missionary among the Penobscot Indians; 20,000 pages to Machias, Maine, and 25,000 pages to the Sandwich Islands. No less than 175 new auxiliary societies have been formed during the last year. Among the recent donations made to the society, the Committee mention 6,500 Homilies, from the Prayer-book and Homily Society in London.

From a former Report of the society (the ninth), we quote the following incidents on account of their reference to two well-known and excellent tracts from the pens of two English clergymen, the Rev. T. T. Biddulph, and the Rev. Legh Richmond.

"The Tract entitled 'Sixteen Short Sermons,' was handed by an aged lady in this state (Massachusetts) to a little boy. He read till he came to the third sermon, which is from this text, 'All have sinned, and come short of the glory of God.' This

appeared to be for him. He felt that he had sinned, and in a thousand instances come short of the glory of God. He became deeply distressed, began from that time to search the Scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace in believing. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties. Four other cases of hopeful conversion, and indirectly upwards of forty cases more, already known to the Committee, appear to have been connected with the reading of only five copies of the above mentioned Tract."

"As a young man, in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on 'The Young Cottager.' It arrested his attention and he read it through; and there is reason to hope that it has left an impression on his mind which will never be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasures was gone, and he was led to say, 'I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.' He has since made a public profession of religion, and relates with humility and gratitude the kindness of God in causing to be put into his trunk that little tract."

AMERICAN BIBLE SOCIETY.

From the Report read at the last annual meeting of the American Bible Society, we learn that the receipts for the eighth year have been 42,416 dollars. During the year there have been printed at the society's depository, 34,000 Bibles, and 42,875 Testaments; making a grand total of four hundred and three thousand three hundred and fifty-two Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the society, or otherwise obtained for circulation, during the eight years of the society's existence.

There have been issued from the society's depository, during the past year, Bibles and Testaments 60,439; making a

total of three hundred and nine thousand and sixty-two Bibles and Testaments, and parts of the latter, issued by the American Bible Society since its establishment.

There have been added forty-four new auxiliaries during the past year, making the whole number four hundred and four. Very considerable and valuable additions have been made by the liberality of Bible Societies abroad, and individuals in the United States, to the Biblical library. A set of stereotype plates has been procured for a Testament of large size, and another is partly completed for the Bible in the Spanish language.

MISSIONARY SPEECH OF A TUSCARORA INDIAN.

At a late missionary meeting at New-York, Sacharissa, a venerable chief of the Tuscarora tribe, delivered, through his interpreter, the following interesting speech.

"Friends and Brothers,—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to-night, to hear what has been done the past year; and God has permitted me to meet with you, and hear and see great things which I never heard or saw before.

"My countrymen have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the White brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us: now there are a great many. I now meet with friends every where, and I see and hear that every year my Christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young, and little children, and men and women engaged to do us good. These things make my heart rejoice. Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself; but I have heard the Gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the Gospel, and I have learned that Jesus can save me. For this Gospel and this Saviour I have thrown away the foolish things I received from my fathers.

"I am now near my grave, and I wished to see you once more before I go to

meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years all my countrymen will have the light."

MORAVIAN MISSIONS.

The following extracts from recent letters of the Moravian Missionaries in Labrador and Greenland, furnish an interesting view of the nature of the society's labours in that remote quarter of the world.

From Hopedale, on the coast of Labrador they write:

"During the year past, our Lord and Saviour has shewn much mercy unto us, and preserved us in the enjoyment of peace and brotherly love. With the exception of occasional slight indispositions, we have all been favoured with good health, and enabled to perform our several duties without interruption, being greatly encouraged by perceiving that our labour was not in vain in the Lord. He has granted us to see some pleasing fruit, among the souls committed to our care, and has blessed the ministry of his Gospel.

"Some of our Esquimaux have experienced the particular protection of God, in the preservation of their lives. And as to their spiritual course, we cannot find words sufficient to express our thankfulness for the mercy, truth, and grace of our Saviour, made manifest among them. Most of them have grown in grace and in the knowledge and love of Jesus; they know that his atonement and meritorious death are the foundation of all their hopes, and experience the power of the word of the cross in their souls. Of this not only their expressions, but their lives have testified. The solemn festivals of the Christian church, the daily worship, and especially the celebration of the holy communion, were seasons of great blessing, when we were truly refreshed by the presence of our Lord and Saviour.

"The Esquimaux delight in music; and, as several of them can play hymn-tunes on the violin, they accompany the singing of the congregation and the performance of some short anthems, which the children and young people have learnt to sing. This contributes to the solemnity and beauty of our worship, especially at festival seasons.

"During the year past, two adults and nine children were baptized, one person partook for the first time of the Lord's supper; one was received into the com-

gregation, two were appointed candidates for baptism, and five for the holy communion. One child and one adult departed this life. The congregation at Hopedale consists of fifty-six communicants, seven candidates, twenty-one baptized not yet communicants, twelve candidates, and three unbaptized;—total, including children, 179 persons."

From Nain, another missionary settlement on the same coast, the missionaries write:—

"During the last winter we perceived with great gratitude, the traces of renewed spiritual life among our dear Esquimaux. In the beginning of the season, the enemy contrived, by means of some insincere persons, to create confusion among the young people; but it pleased the Lord to open their hearts to receive admonition and direction from his holy word, and to consider what Jesus had done and suffered to redeem them, insomuch that we had cause to rejoice over the change effected in their conduct. The schools and daily worship were well attended. The scholars shewed eagerness to learn, and great diligence; and at the examination held with them, they all, but especially the little ones, afforded us much pleasure and edification. The Esquimaux, both young and old, expressed with great feeling, their thankfulness for the collection of hymns, translated by the Brethren, Martin and Schmidtman. It is sent this year, dear brethren, with a petition both from the missionaries and their congregations, that you would have it printed, being assured that, both for use in the church, and for private meditation, it will be attended with the Lord's special blessing. We are too poor to send them any quantity of blubber towards the expense, and to show to these dear friends our thankfulness and our great desire to obtain this collection of hymns; but the Lord our Saviour will reward them, and bless them in soul and body, and we shall always pray for those our benefactors. Some of the most diligent brought some blubber to send to the society, with many humble excuses that it was so little; but as they were very poor, they hoped it would be considered as the widow's mite."

From the stations on the Greenland coast, the accounts are of a similar character. We give a short specimen.—From Lichtenfels, a Missionary writes:

"In one of the parcels you sent us two copies of the Four Evangelists and the Acts of CHRIST. OBSERV. No. 271.

the Apostles, as part of the New Testament, printed for our mission by the venerable British and Foreign Bible Society, which gave us very great pleasure, and filled our hearts with gratitude to that excellent society, raised up by the Lord himself to spread the knowledge of his word in all the earth. The printing faults which have remained, are, to our astonishment, very few. We exceedingly admire the beautiful paper and type; and every one that sees it, is delighted with the execution of the work. Great will be our joy when the whole New Testament appears; and we and our Greenland congregations will feel quite unable, in any way according with our feelings, to express our gratitude to the British and Foreign Bible Society for such a precious present. No time can efface the sense of such obligations from our minds and memories."

"We have again spent a very agreeable winter with our dear Greenlanders; and our gracious heavenly Father has given them a sufficiency for their outward subsistence, for which they and we feel truly thankful."

Another Missionary writes from Lichtenau:—

"During last winter, thirty persons from among the heathen, and eight children have been baptized; thirty-eight were made partakers of the holy communion, and nine were received into the congregation. Seven pair were married. During the four years that I have been here, 116 persons from among the heathen have been baptized. Our congregation consisted at the close of 1822 of 571 baptized, and 114 unbaptized, under instruction; in all, of 685; and we have the prospect of a still greater increase this year, as many heathen from the south have sent us word, that they mean to come hither, and to turn with their whole heart to Jesus. Is this not most encouraging to you and us?"

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

We have ever regarded Sunday Schools as among the most important instruments which human wisdom and benevolence have devised for the temporal and spiritual benefit of mankind. The peculiar character of the instruction afforded in them, which, from the sacredness of the day, is necessarily of a religious nature, and the beneficial influence which arises from their being generally conducted by gratuitous teachers, who feel deeply interested in the welfare of the objects of their care, are circumstances of great moment in estimating the utility of these institutions. Even therefore, where the children of the poor can enjoy the advantage of attending a daily school, the superadded instruction of a Sunday School is still highly valuable; but much more so where the former is not attainable, or where the parents cannot or will not relinquish the time and ser-

vices of their children during the week. In these cases Sunday-schools will go far towards supplying all that is absolutely essential for the education of a child in humble life, especially if grounded on the preparatory training of an infant school during those tender years in which the child is unable to assist its parents by domestic or manufacturing industry.--- We strongly recommend to all the friends and teachers of Sunday Schools the warm encouragement of Infant Schools, which will form a most hopeful seed-bed for their future labours.

We have lying before us the Fourteenth Report of the Sunday School Society for Ireland; from which, and from other sources, we rejoice to learn that Sunday School instruction is hopelessly extending throughout that unhappy country. The following are the principal facts contained in the Report.

"The cause of Sunday School instruction has generally made progress within the last year, and the Committee report an increased number of schools and of scholars; for although in some districts failures have occurred, yet in others the increasing zeal and exertion of all classes of the population have more than counterbalanced these failures, and have added to the list many schools filled with eager candidates for the most important and valuable knowledge." The Society's receipts for the past year amounted to £2,421; of which sum 31*l.* 19*s.* was the produce of books and monthly extracts sold at the depository. The Committee acknowledge with gratitude the continued friendship of the British and Foreign Bible Society, in a very liberal grant of 12,000 Testaments fully bound. The expenditure of the Society is principally caused by publications containing information on the subject of Sunday-School instruction, and procuring books for the schools. During the past year the following editions have been published: 17,500 sheet Reports, 3,500 pamphlet Reports, 30,000 Spelling-Books, No. 1., 30,000 Spelling-Books, No. 2. Since the year 1809, in which the Society commenced its operations, 1915 schools have been established.

The Committee, in reporting on the state of Sunday School instruction in different parts of Ireland, give the following details:—"Ireland, with respect to Sunday School instruction, may be divided into two districts, exceedingly unequal in extent both of population

on the one hand, and of Sunday School exertion on the other. The one district embraces six counties of the province of Ulster; the other is composed of the other counties of Ulster, and the remaining three provinces. In the six counties of Armagh, Down, Antrim, Tyrone, Fermanagh, and Londonderry, lies the principal seat of Sunday-School instruction. In these six counties, whose population is by the late census 1,379,970, there are 999 schools in connexion with your society: the pupils in attendance are reported to be 108,970—bearing a proportion to the population of about one to thirteen.—Of the above-mentioned pupils 14,510 are mentioned as adults, above the age of fifteen; and 40,252 reading the holy Scriptures. The increase of scholars in this district was in the past year 4,174; in one county, that of Down, there were reported an increase of 1,875 scholars. In these six counties, the number of gratuitous preachers is reported to be 3,229, composed of all ranks, from the highest to that immediately above the lowest: in some parishes there are upwards of 150 of these disinterested and zealous agents. In some cases they have formed themselves into parochial and district associations or unions, and co-operate thus in vigorous exertions, that every poor child or ignorant person within their sphere of influence, may be brought under instruction.

"Your Committee dwell with peculiar delight on this part of their Report, because in such a band of benevolent agents they perceive a machinery provided for the furtherance of every moral benefit to the lower classes. If disease, distress, or want of employment prevails; if information is to be procured, or industry promoted; the Sunday-School teacher, from his intercourse with the families of the poor, is well qualified to decide respecting the characters and habits of each: from the nature of that intercourse he is well disposed to further their best interests, and possesses influence to prevail on the poor to adopt such measures as may tend to their improvement. Such an agency must prove of great importance to the parochial and other ministers, or to the landed proprietor, whether resident or absentee; and the tendency of such a connexion formed between the different classes of society, to preserve the peace and improvement of the country, must be evident to the most

cursorious observer. It should therefore be the object of all interested in the management of these institutions, to increase the number of gratuitous teachers, by engaging the elder children as soon as they shall have left the school. Your committee are not therefore too sanguine in anticipating the full establishment of Sunday-school instruction in every district and in every parish of those six counties; for not only have the teachers manifested a desire to extend it further, but instances have occurred where the children have employed the hours during which they were disengaged from school on the Sabbath, in assembling and teaching their young neighbours, who were destitute of the advantages which they themselves enjoyed.

"Among the remaining counties of Ireland, the county of Wicklow stands pre-eminent as to Sunday-school instruction. There has been an increase of scholars there of 580 within the last year, and the proportion which the scholars attending the Sunday-schools, in connexion with your Society, bears to the population is as one to twenty-three. Your committee have much pleasure in calling the attention of the public to this county, which must participate in many of the difficulties that impede education in the more southern parts of Ireland: but the zealous and persevering exertions of the resident gentry and clergy have been blessed with success; and similar benevolence elsewhere will doubtless produce similar results."

The Committee next present a list of the remaining counties of Ireland, classified according to the extent of Sunday-school instruction, connected with their society, and with the proportion of Sunday-school scholars to the population annexed to each: upon which they remark:

"On comparing this list with the statement of last year, it will appear that a considerable increase of scholars has taken place in some counties; in Cavan and in Longford, for instance—the former of 354, the latter of 309 scholars: in the former also there seems to be a spirit of exertion which is likely to make it soon rank much higher in the above list; and the latter county possesses many advantages, which would give great effect to the labours of the Christian philanthropist. It will also appear that the counties are by no means classed by their local situation,

nor by their provinces. One of the counties in Connaught (Lietrim) stands high in the list. Your committee conceive that this fact is most encouraging to those who are disposed to further this cause; for it would appear that whatever difficulties may exist, persevering exertion and zeal generally produce corresponding success. They must however observe, that as the lists contain only the schools assisted by your society, they do not present a perfect record of Sunday-school instruction: there are institutions, which, having funds of their own, have procured books without requiring grants from your society; and there are others, which are instituted and supported by other societies. The London Hibernian School Society report 100 Sunday Schools under their care. The Baptist Society have also some Sunday Schools in connexion with them. The Sunday Schools on the lists of these societies are chiefly in the province of Connaught.

"It is impossible to advert to the counties which are in the lowest part of the list without the deepest regret—the counties of Waterford, Kerry, Limerick, and Clare: these contain a population, rated in the late census, of 849,426; and the proportion of Sunday scholars, in the Schools connected with your Society, amidst such a mass of people, is only as one to 628. Your committee cannot speak in the language of congratulation, while it appears from the documents of the Society, that so large a portion of the inhabitants of Ireland remain thus uncultivated.—Ignorant of God and of his holy word, undisciplined by early culture, and possessing little other law of character than the opinion of others as ignorant and lawless as themselves, it is not surprising that they should be the ready tools to execute the projects of the designing and seditious. In this district, and indeed in many other parts of the south of Ireland, it is difficult to find agents, willing and capable of acting as the instructors of others.

"The schools are generally conducted by those who have counted the cost, and are prepared through honour or dishonour, evil report or good report, to further the best interests of their poor neighbours; and they are attended by the children of those who value education too highly to allow any influence or interest to rob their children of its manifold blessings. Your committee are aware, that many difficulties are still in the way of scriptural education; but there is almost in all parts of Ireland a desire for instruction and a spirit of inquiry, which must, with the Divine blessing, sooner or later overcome all obstacles, and bring to the habitations of the Irish poor the inestimable treasure of the written word of God—the charter of eternal salvation."

MERCHANT SEAMEN'S BIBLE SOCIETY.

The journal of the Merchant Seamen's Bible Society's agent at Gravesend fully bears

out the gratifying statements contained in the Society's Report, of which we have already given an abstract. We copy a few cursory extracts.

"No. 1. The boatswain said, 'I revere the Bible. I have been cast away three times, shipwrecked once, and once taken prisoner, yet have never lost my Bible.'

"No. 2. The captain gave me a hearty reception; and informed me that in the last ship which he commanded, the reading of the Scriptures had a wonderful effect on the morals of the crew; and, said he, 'I beg you will receive a sovereign, merely as a proof of my good wishes for the success of the society;' and further informed me, that he had a good stock of Bibles on board for the use of the crew, which he brought from his last ship.

"No. 3. I asked the carpenter whether he had a Bible: he replied, 'I bought one of you, sir, four years ago; and I would rather

go to sea without my tools than without my Bible. I have been taught to know something of its value, and where true happiness is to be found.

"No. 4. 'We had a missionary passenger on board last voyage,' said the captain: 'and when we started, our crew were like sailors in general, swearing, heedless fellows; but they were invited to assemble aft to worship. Many of them kept back; but every time we had Divine service, the number of attendants increased, until at last all came; and it was surprising to observe the alteration which took place in their manners, the result of their attending to the preaching and prayers in the cabin, and to their attention to the Scriptures. All was oaths and clamour when we sailed; but when we returned, the habits of the crew were changed from bad to good, and the difference in their behaviour was too conspicuous not to attract notice.'"

View of Public Affairs.

FOREIGN.

SOUTH AMERICA.—Bolívar is stated to have experienced a considerable check in Peru, which has given a temporary advantage to the enemies of Independence. The accounts from other parts of South America, however, still continue favourable to the patriot cause; and there seems not a shadow of reason to fear in any quarter more than those occasional and momentary reverses, which, we trust, will only end in the firmer consolidation of the general liberty.

SPAIN.—The king has seen fit to explain, and apparently to extend, his amnesty, by commanding, "that those who think themselves included shall apply to the tribunals, requiring them to declare them pardoned, which shall in consequence give them certificates to enable them to enjoy the favour his majesty has bestowed on them; and that neither justices nor the police shall place any obstacle in the way of these individuals enjoying freely the pardon granted them, or refuse them their passports."

It would seem that the government is not unwilling to lose its troublesome constitutional subjects; but the permission for them to accuse and condemn themselves by anticipation is not likely to be embraced, except by those whose cases have been strongly marked.

PORTUGAL.—The affairs of Portugal continue in a state of great uncertainty. It has been rumoured that the king has obtained from the British Government a loan of Hanoverian troops to protect him against the ultra-royalists, headed by his queen, and instigated probably by the holy alliance. These rumours, though probably untrue, appear to have had the effect of lowering the funds.—At least to them in part, may, we apprehend, be attributed the fall of our 3 per cents. from about 96 to 92.

ITALY.—The new pope has commenced his pontificate with a fulminating circular to his hierarchy, denouncing Bible Societies. The following passage will exhibit the character of this document, which is more violent even than the injunctions of his predecessor Pius VII.

"What shall I say more? The iniquity of our enemies has so increased, that besides the deluge of pernicious books contrary to the faith, it even goes so far as to convert to the detriment of religion, the holy Scriptures, which have been given us from above for the general edification.

"You are not ignorant, venerable brethren, that a society, vulgarly called the Bible Society, audaciously spreads itself over the whole earth; and that in contempt of the traditions of the holy fathers, and contrary to the celebrated decree of the Council of Trent, it exerts all its efforts and every means to translate, or rather to corrupt, the holy Scriptures into the vulgar tongue of all nations;

which gives just cause to fear that it may happen in all the other translations as in those already known—namely, ‘that we may find in them a bad interpretation; instead of the Gospel of Jesus Christ, the gospel of man, or rather the gospel of the devil.’

His holiness observes, that several of his predecessors have exerted themselves to avert this scourge; and he himself, following their example, exhorts his venerable brethren carefully to keep their flocks from those mortal pastures, to make them follow exactly the regulations of the Index, and to persuade them that the translations of the Bible into the vulgar tongue does more harm than good. After quoting St. Augustin, he proceeds thus:—

“Behold, venerable brethren, whither this Society tends, which besides omits nothing to accomplish its impious wishes; for it glories not only in printing its translations, but even in going about in the towns and distributing them among the people; and even to seduce the simple, sometimes it sells them, and sometimes with perfidious liberality gives them away.”

In conclusion, his holiness sees the cause of all the evils which he deplors, in an obstinate contempt of the authority of the church.

This document would furnish abundant matter for comment; but, upon the whole, we are inclined to infer from it a favourable omen, that, entrenched as continental Popery is in its strongest defences, it feels already, even in Italy itself, a shock destined, we trust, to be final, from the circulation of the sacred volume of light and truth. The Papists defend the conduct of their pontiff by denouncing our Scriptures as false and mutilated; false by mistranslation, and mutilated by the abscision of the apocryphal books; but we shall be well pleased if the measures which they reprobate shall stimulate them to circulate even their own translations among the members of their flocks. There is probably no translation of the New Testament extant which does not exhibit the leading doctrines and precepts of the Gospel, if not in the clearest form, at least with an intelligibility which renders without excuse all who read and yet neglect its injunctions; and let mankind once be permitted to read and to judge for themselves, and we have no doubt that the providence of God will open a way for their further and effectual illumination. It is the Lethæan power of ignorance that we most fear; and the wane of this is indicated in the

very measures which are vainly concerted to impede the march of knowledge. It was not a little humiliating, however, to our feelings as Britons, as Protestants, and as Christians, that, about the same time this rescript of the pope made its first appearance, there should issue from the office of our commander-in-chief an order forbidding the distribution of Bibles among the soldiers of our army, unless by the hands of the chaplains. This order has since been somewhat relaxed by extending the permission of giving Bibles to the commanding officers of regiments.—But, even as it stands, it almost amounts to a justification of his holiness the pope, and to a sanction of the jealousy entertained by the planters of Demerara of the Bible and its contents. We think it is impossible that such an order, if continued till the next session of Parliament, should then be passed over without observation.

INDIA.—We grieve to find that our Indian government have been obliged to proclaim war with the Birman empire. A series of unjust and hostile proceedings towards British subjects by the people of that country, wholly unchecked by their government, has been set forth as imperatively calling for war. We trust that the whole of the transactions which have led to this painful result will be published in detail; as otherwise there cannot fail to exist a strong suspicion, both at home and more especially abroad, that this is a war of ambition and aggression on our parts, intended to enlarge our dominions and to push our frontier nearer to China.

DOMESTIC.

Scarcely any occurrence of much moment has taken place in our domestic history, with the exception of the remarkable order issued by the Duke of York on the subject of Bibles, already alluded to. Some useful regulations have been issued by the Lords of the Admiralty for improving the arrangements of the navy; and particularly one for allowing the seamen a better scale of provisions, and a portion of their pay, if required, whilst employed in foreign service. We would earnestly hope that these are but the commencement of a series of measures for improving the moral as well as physical condition of our seamen, and placing the naval service of the country upon so desirable a footing that the public may be at all

times supplied with voluntary crews of high moral character, as well as mere technical proficiency and brute courage. We trust especially that the gross immoralities to which we had lately occasion to allude, will not any longer pass unnoticed or unchecked. The injurious effects of the wretched system of allowing the sailors large quantities of ardent spirits are but too obvious: the mind and body are habitually inflamed; disease and premature decay are generated; sober thought, moral feeling, and provident habits are banished; and an alleged necessity is created for those corporal punishments, and that harsh exertion of authority which degrade our navy from its due rank of a popular and liberal service. There can be no reason why our sailors should not be quite as prompt and brave, as skillful and well-disciplined, as at present, without that turbulence of mind which the habit of drinking ardent spirits cannot but greatly increase. We are glad therefore to observe that the regulations to which we have alluded substitute an allowance of tea, coffee, malt liquor, and various little comforts, and an addition of two shillings per month to the pay, in lieu of one half of the former allowance of spirits. Meat, vegetables, flour or peas, and tea or coffee, are to be issued daily; and flour, instead of being exchanged for beef, will become a regular article of allowance. We wish that Government would establish savings banks throughout the navy, and allow the sailors, if so inclined, to enter monthly deposits on the credit of their wages; subject perhaps to such restrictions as might be desirable, to protect them against their own improvidence, or the artifices of designing persons.

The White colonists of Trinidad on the arrival of the regulations prescribed by the king in council, of which we gave an account in our Number for March last, met and passed a string of resolutions expressive of their decided hostility to them, and imploring their suspension. If we may judge from a speech which they have been at pains to circulate, the great gravamen of the case with these colonists is the abridgment of the power of the whip. Our Government, however, had prudently given orders which admitted of no delay on the part of the colonial authorities; and the new law is now actually in force. We are informed, and we trust the information may prove correct, that not a single Black or Coloured pro-

prietor, although half of the slaves in the island belongs to them, has joined in this remonstrance of the Whites.

In Demerara there appears to have been no abatement, but rather an aggravation, of that spirit of resistance to all measures of improvement, which produced the insurrection of their slaves, and the unjust persecution and death of the Missionary Smith. Mr. Austin has now become the object of their vindictive hostility. They have loaded him with the most contumelious abuse; they have assaulted his domicile; they have joined in a petition to suspend him from his clerical functions; and though this petition has not been complied with, yet he has found it expedient for the present to abstain from the public performance of his ministerial duties. Some check, we doubt not, will be given to this spirit by the reports of what has passed in Parliament respecting the trial of Mr. Smith, and by the arrival of the Order of Council which is intended, henceforward, to regulate the state of slavery in Guiana. The complete return of the population of Demerara for 1824, has dissipated all the delusions which the registrar of that colony had attempted to propagate on the subject. The population, in July 1821, was 77,376. In May 1823, it was found to be 74,416; making a difference of 2,958; which added to 1,293, said to have been imported in that period, makes a decrease of 4,251 in about twenty-two months, being upwards of five and a half per cent. in that time.

The bill for consolidating the laws abolishing the Slave Trade received the royal assent at the close of the session. It comprises a provision for preventing all inter-colonial Slave-trade; all transfer, that is to say, of slaves from one colony to another. It reserves, however, to the crown a power for three years of granting licences for such transfers; but the grounds for such licences are to be laid before Parliament.

Among the reports presented to Parliament during the late session, is a very important one, which we have not yet noticed, on the subject of labourer's wages. It has for some years been a too common, but a most injurious practice, to pay able-bodied agricultural labourers, at least in part, out of the parish rates; a principal temptation to which practice is, that it, nominally at least, eases the farmer in the article of wages, and throws the burden on all who pay rates, and especially in some instances

on the clergyman. The Committee strongly enumerate the evils of the system as follows:—

"1st. The employer does not obtain efficient labour from the labourer whom he hires. In parts of Norfolk, for instance, a labourer is quite certain of obtaining an allowance from the parish, sufficient to support his family ; it consequently becomes a matter of indifference to him whether he earns a small sum or a large one. It is obvious, indeed, that a disinclination to work must be the consequence of so vicious a system. He whose subsistence is secure without work, and who cannot obtain more than a mere sufficiency by the hardest work, will naturally be an idle and careless labourer. Frequently the work done by four or five such labourers does not amount to what might easily be performed by a single labourer working at task-work. Instances of this fact are to be found in the evidence, and in the statements of all persons conversant with the subject.

"2dly. Persons who have no need of farm-labour are obliged to contribute to the payment of work done for others. This must be the case wherever the labourers necessarily employed by the farmers receive from the parish any part of the wages which, if not so paid, would be paid by the farmers themselves.

"3dly. A surplus population is encouraged ; men who receive but a small pittance know that they have only to marry, and that pittance will be augmented in proportion to the number of their children. Hence the supply of labour is by no means regulated by the demand, and parishes are burdened with thirty, forty, and fifty labourers, for whom they can find no employment, and who serve to depress the situation of all their fellow-labourers in the same parish. An intelligent witness, who is much in the habit of employing labourers, states, that when complaining of their allowance, they frequently say to him, 'We will marry, and you must maintain us.'

"4thly. By far the worst consequence of the system is, the degradation of the character of the labouring class."

On this last evil the Committee forcibly dilate ; justly remarking that it reduces the labourer to a state of slavery, incompatible with the real interest either of himself or his employer. "There

are but two motives," they remark, "by which men are induced to work ; the one the hope of improving the condition of themselves and their families ; the other the fear of punishment. *The one is the principle of free labour, the other the principle of slave labour.* The one produces industry, frugality, sobriety, and family affection, and puts the labouring class in a friendly relation with the rest of the community ; the other causes as certainly idleness, imprudence, vice, dissension, and places the master and labourers in a perpetual state of jealousy and distrust." We rejoice to witness this broad recognition of this most important principle, not only from its relation to the English labourer, but also to the unspeakably more wretched system of our West India colonies, in which the farmers cultivate the soil by slave labour, in its direct shape, almost to the exclusion of the most ordinary mechanical implements for relieving human toil.

We are happy to learn from the Report that the evil is at present only partial, and that many counties in England are nearly, if not totally, exempt from it. In Northumberland, Cumberland, and Lincolnshire, the wages are from twelve to fifteen shillings per week, and the labourers live in comfort and independence. At Wigan, wages are seven shillings a week, and relief is afforded to a man with three children ; in the division of Oldham, in the same county, a great manufacturing district, wages are from twelve shillings to eighteen shillings a week, and no such practice is known. In Yorkshire, wages are generally twelve shillings ; but in some parts of that extensive county, the practice of giving married labourers assistance from the parish, appears to be very prevalent.—In Staffordshire, wages are about ten shillings a week ; and labourers, having families, only occasionally receive relief from the poor-rate. In the divisions of Oswaldslow, in the county of Worcester, the practice of paying part of the wages of labour out of the poor-rate has been entirely put a stop to by the vigilance of the magistrates. In the midland, southern, and western parts of the country, we find a great variety in the rate of wages. In the Wingham division, in Kent alone, it appears that the lowest rate of wages paid were, in one parish sixpence ; in four, eightpence ; in eleven, one shil-

ling and sixpence; in four, two shillings; and in the greater number, one shilling a day. In Suffolk, Sussex; Bedfordshire, Buckinghamshire, Dorsetshire, and Wiltshire, the plan of paying wages out of the poor-rate has been carried to the greatest extent.—Norfolk, Huntingdonshire, and Devonshire, are likewise afflicted by it. In some of these counties wages are eight shillings or nine shillings; in others five shillings; and in some parts they have been and are so low as three shillings a week for a single man; four shillings and sixpence for a man and his wife.

With respect to the remedy for the evils pointed out, the Committee remark, that a great part of the injury arises from the mal-administration of the laws; but they most justly add, that "it does not appear how, under the present system, the laws which regard the poor should be otherwise than ill administered. Where no select vestry or assistant overseer has been appointed, the poor are consigned to the care of a person named only for one year, and in general anxious chiefly to get rid of his office with as little trouble to himself as possible; or, if he endeavours, in spite of clamour and vexation, to improve the practice, his designs are liable to be overset by the orders of magistrates, who, with excel-

lent intentions, are often not conversant with the details of the management of the parish in whose concerns they interfere."

"The great object," they remark, "to be aimed at, is, if possible, to separate the maintenance of the unemployed labourer; to divide two classes which have been confounded; to leave the employed labourer in possession of wages sufficient to maintain his family, and to oblige the rest to work for the parish in the way most likely to prevent idleness."

Their suggestions for these purposes are, chiefly, that, instead of giving money to the father in proportion to the number of his children, the children should be set to work by the parish: that where want of work is the alleged cause of application for relief, work should be provided less acceptable in its nature and less lucrative than the ordinary labour of the neighbourhood; and, lastly, that select vestries and salaried assistant overseers should be appointed wherever practicable. We can only add our general opinion on the whole subject, strengthened by every fresh consideration, that, however useful in their degree may be these, or other expedients, the malady lies too deep for a cure by any partial or superficial application.

Answers to Correspondents.

J. G.; Obitis; C.; S. G. E.; W. D.; T. B.; J. P.; and several A. B.'s and CONSTANT READERS, are under consideration.

The articles of Ecclesiastical Preferment which have been sent us will appear in the usual course. Two or three of our Correspondents are under a misconception in supposing that any charge is made for inserting these notices, or for articles of Religious or Literary Intelligence, or for any article in our work.

We are not unacquainted with the Leicester controversy, on which several of our Correspondents have done us the honour to ask our opinion; but the doctrines which have given rise to it are so absurd as well as unscriptural, that we think it would be but a waste of our own, and our readers' time to dilate upon them.

The Committee for raising a Subscription for the Widow of Mr. Smith, the Missionary, request us to state, that the limitation of individual donations to One Pound, and the offer to receive smaller donations, were with the view of giving an opportunity for all who wish well to the object to contribute without raising a larger sum than would be reasonable for a suitable permanent support for Mrs. Smith: but they regret that an idea has gone abroad that the aggregate was likely to be so large as even to leave a surplus; in consequence of which, many persons who would otherwise have contributed have not hitherto done so. The public sympathy is already so actively awake on the subject of Mr. Smith's treatment, that they have thought it unnecessary to stimulate it by any specific appeal; but they fear lest, in consequence of the prevalence of the misconception just mentioned, the subscription being limited to small sums, should fall short of the moderate amount which the Committee have justly looked for. Donations will be received by the bankers in town or the country, to be transmitted to S. Hoare, Esq. the treasurer.